

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2014

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
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<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Ab 13, 5774 – August 08/09, 2014	Sixth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Aug 08 2014 – Candles at 8:27 PM

Sat. Aug 09 2014 – Habdalah 9:24 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Aug 08 2014 – Candles at 8:20 PM

Sat. Aug 09 2014 – Habdalah 9:18 PM

Miami, FL, U.S.

Fri. Aug 08 2014 – Candles at 7:44 PM

Sat. Aug 09 2014 – Habdalah 8:38 PM

San Antonio, TX, U.S.

Fri. Aug 08 2014 – Candles at 8:03 PM

Sat. Aug 09 2014 – Habdalah 8:58 PM

St. Louis, MO, U.S.

Fri. Aug 08 2014 – Candles at 7:47 PM

Sat. Aug 09 2014 – Habdalah 8:47 PM

Austin & Conroe, TX, U.S.

Fri. Aug 08 2014 – Candles at 8:02 PM

Sat. Aug 09 2014 – Habdalah 8:57 PM

Everett, WA, U.S.

Fri. Aug 08 2014 – Candles at 8:17 PM

Sat. Aug 09 2014 – Habdalah 9:26 PM

Murray, KY, & Paris, TN, U.S.

Fri. Aug 08 2014 – Candles at 7:37 PM

Sat. Aug 09 2014 – Habdalah 8:36 PM

Sheboygan & Manitowoc, WI, US

Fri. Aug 08 2014 – Candles at 7:48 PM

Sat. Aug 09 2014 – Habdalah 8:53 PM

Tacoma, WA, U.S.

Fri. Aug 08 2014 – Candles at 8:16 PM

Sat. Aug 09 2014 – Habdalah 9:24 PM

Brisbane, Australia

Fri. Aug 08 2014 – Candles at 5:04 PM

Sat. Aug 09 2014 – Habdalah 5:59 PM

Manila & Cebu, Philippines

Fri. Aug 08 2014 – Candles at 6:05 PM

Sat. Aug 09 2014 – Habdalah 6:56 PM

Olympia, WA, U.S.

Fri. Aug 08 2014 – Candles at 8:17 PM

Sat. Aug 09 2014 – Habdalah 9:25 PM

Singapore, Singapore

Fri. Aug 08 2014 – Candles at 6:57 PM

Sat. Aug 09 2014 – Habdalah 7:47 PM

For other places see: <http://chabad.org/calendar/candlelighting.asp>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Laurie Taylor
Her Excellency Prof. Dr. Conny Williams & beloved family
Her Excellency Giberet Gloria Sutton & beloved family
His Excellency Adon Yoel ben Abraham and beloved wife HE Giberet Rivka bat Dorit
His Excellency Adon Tsurriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray
His Excellency Adon Ze'ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah
His Excellency Adon Michael Harston
Her Excellency Giberet Whitney Mathison

For their regular and sacrificial giving, providing the best oil for the lamps, we pray that G-d's richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!

Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics.

If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

Barukh Dayan Emet

We pray that the Holy One, most blessed be He, comfort the families of the fallen most brave soldiers of the IDF who have paid the ultimate price in order to preserve and defend our nation. May He also comfort us in our grief and great loss.

May G-d our Healer, have mercy on all of our soldiers who have been injured and provide a swift and complete healing for their bodies and souls, together with all the sick in Yisrael, and we say amen ve amen!

Let us pray:

He Who blessed our forefathers Abraham, Isaac and Jacob -- may He bless the brave and most noble fighters of the Israel Defense Forces, who stand guard over our land and the cities of our God, from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May the Almighty cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighters from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under our soldiers' sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is the LORD your God, Who goes with you to battle your enemies for you to save you, Amen ve Amen!

We dedicate this Torah Seder to Her Excellency Giberet Giberet Laurie Taylor on occasion of her birthday – Yom Huledet Sameach! May the Eternal One, most blessed be He, grant Your Excellency a very long and productive life, with much good health, and prosperity, and both the power and the ability to perform many great deeds of loving-kindness, specially amongst our people, amen ve amen!

We also dedicate this Torah Seder to His Excellency Adon Yoel ben Abraham on the occasion of his graduation with a Master of Arts in Religion. Congratulations! Mazal Tov! We join with Your Excellency on this very happy day for him and we want to say that we are very proud of his achievements!

Shabbat “Nachamu” – “Of Our Consolation” First of Seven Sabbaths of Consolation/Strengthening

Shabbat	Torah Reading:	Weekday Torah Reading:
נַחֲמוּ נַחֲמוּ		Saturday Afternoon
“Nachamu Nachamu”	Reader 1 – B’Midbar 10:1-10	Reader 1 – B’Midbar 11:16-18
“Comfort, comfort”	Reader 2 – B’Midbar 10:11-13	Reader 2 – B’Midbar 11:19-22
“Consolad, consolad”	Reader 3 – B’Midbar 10:14-21	Reader 3 – B’Midbar 10:16-22
B’Midbar (Num.) 10:1 – 11:15	Reader 4 – B’Midbar 10:22-28	
Ashlamatah: Isaiah 27:13 – 28:8, 16	Reader 5 – B’Midbar 10:29-34	Monday & Thursday Mornings
Special: Isaiah 40:1-26	Reader 6 – B’Midbar 10:35 – 11:3	Reader 1 – B’Midbar 11:16-18
Psalms 98:1-9	Reader 7 – B’Midbar 11:4-15	Reader 2 – B’Midbar 11:19-22
	Maftir – B’Midbar 11:13-15	Reader 3 – B’Midbar 10:16-22
N.C.: Mk 10:42-45; Lk 22:24-30 Rm 2:17-24	Isaiah 40:1-26	

Blessings Before Torah Study

Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!

Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

May Ha-Shem bless you and keep watch over you; - Amen!

May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!

May Ha-Shem bestow favor on you, and grant you peace. – Amen!

This way, the priests will link My Name with the Israelites, and I will bless them."

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honouring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Contents of the Torah Seder

- Trumpets of Silver – Numbers 10:1-10
 - The Departure from Sinai – Numbers 10:11-28
 - Hobab – Numbers 10:29-32
 - On the Journey – Numbers 10:33-34
 - Invocation Prayers – Numbers 10:35-36
 - At Taberah – Numbers 11:1-3
 - The Graves of Lust – Numbers 11:4-9
 - Moses' Discouragement and Complaint – Numbers 11:10-15
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Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol XIII: First Journeys

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – "First Journeys," pp. 265-295

Rashi & Targum Pseudo Jonathan for: B'midbar (Numbers) 10:1 – 11:15

Rashi	Targum
1. The Lord spoke to Moses saying:	1. And the LORD spoke with Mosheh, saying:
2. Make yourself two silver trumpets; you shall make them [from a] beaten [form]; they shall be used by you to summon the congregation and to announce the departure of the camps.	2. Make for yourself, of yours, two trumpets of silver of solid material, the work of the artificer will you make them; and let them be yours, with which to convoke the assembly, and for the removing of the camps.
3. When they blow on them, the entire congregation shall assemble to you, at the entrance to the Tent of Meeting.	3. And you will blow upon them, and bring together to you all the congregation at the door of the tabernacle of ordinance.
4. If they blow one of them, the princes, the leaders of Israel's thousands, shall convene to you.	4. If they blow upon one (only), the princes of the heads of the thousands of Israel will assemble to you.
5. When you blow a teruah [a series of short blasts, the camps which are encamped to the east shall travel.	5. But when you blow an alarm, then the camps which are on the east are to go forward;
6. When you blow a second teruah, the camps encamped to the south shall travel; they shall blow a teruah for traveling.	6. and when they blow a second alarm, the camps on the south will go forward; they will blow the alarm for their journeys.
7. But when assembling the congregation, you shall blow a tekiah [long blast] but not a teruah.	7. And at the time of assembling the congregation you will blow, but not an alarm.
8. The descendants of Aaron, the priests, shall blow the trumpets; this shall be an eternal statute for your generations.	8. The sons of Aharon, the priests only, will blow with the trumpets, which will be to you, for a perpetual statute for your generations.
9. If you go to war in your land against an adversary that oppresses you, you shall blow a teruah with the trumpets and be remembered before the Lord your God, and thus	9. And when you enter upon the order of the line of battle for your country, with oppressors who oppress you, then will you blow the alarm on the trumpets, that

Rashi	Targum
be saved from your enemies.	the remembrance of you may come up for good before the LORD your God, that you may be delivered from your enemies.
10. On the days of your rejoicing, on your festivals and on your new-moon celebrations, you shall blow on the trumpets for your ascent-offerings and your peace sacrifices, and it shall be a remembrance before your God; I am the Lord your God.	10. And in the day of your rejoicings, and in your solemnities, and at the beginning of your months, you will blow with the trumpets over your burnt offerings and your consecrated victims, and they will be for a good memorial to you before the LORD your God; for Ha-Satan will be troubled at the sound of your Yobel notes: I am the Lord your God.
11. On the twentieth of the second month in the second year, the cloud rose up from over the Tabernacle of the Testimony.	11. And it was in the second year, the second month, which is the month of Ijar, the twentieth day of the month, that the Cloud of Glory was uplifted from above the Tabernacle of Testimony;
12. The children of Israel traveled on their journeys from the Sinai desert, and the cloud settled in the desert of Paran.	12. and the children of Israel went forward upon their journeys from the wilderness of Sinai, and the Cloud of Glory rested in the wilderness of Pharan.
13. This was the first journey at God's bidding through Moses.	13. And they went forth at the first by the mouth of the Word of the LORD through Mosheh.
14. The banner of the camp of Judah's children traveled first according to their legions. <u>Heading the legion</u> was Nahshon the son of Amminadab.	14. The standard of the camps of the Bene Jehudah went forward by their hosts, <u>and the Rab (great-one)</u> who was appointed over the host of the tribe of the Bene Jehudah was Nachshon bar Amminadab;
15. <u>Heading the legion</u> of the tribe of the children of Issachar was Nethanel the son of Zuar.	15. <u>the Rab (great-ne)</u> of the Bene Issakar was Nethanel bar Zuar;
16. <u>Heading the legion</u> of the tribe of the children of Zebulun was Eliab the son of Helon.	16. and <u>the Rab (great-one)</u> of the Bene Zebulun, Eliab bar Chelon.
17. The Tabernacle was dismantled, and the sons of Gershon set out, [together] with the sons of Merari who carried the Tabernacle.	17. And the tabernacle was taken down, and the sons of Gershon and of Merari went forward, carrying the tabernacle.
18. Then the banner of the camp of Reuben set out according to their legions. <u>Heading its legion</u> was Elitzur the son of Shdeur.	18. The standard of the camps of Reuben went forward by their hosts. <u>The Rab (great-one)</u> set over the hosts of the tribe of the Bene Reuben was Elizur bar Shedeur;
19. <u>Heading the legion</u> of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.	19. the <u>Rab (great-one)</u> of the Bene Shimeon, Shelumiel bar Zurishaddai;
20. <u>Heading the legion</u> of the tribe of the children of Gad was Eliasaph the son of Reuel.	20. and <u>the Rab (great-one)</u> of the Bene Gad, Eljasaph bar Dehuel.
21. The Kohathithes, who carried the holy [equipment] set out, and they had erected the Tabernacle before they had arrived.	21. And the family of Kehath went forward, carrying the sanctuary; and they (the men of Gershon) reared up the tabernacle against their coming.
22. Then the banner of the camp of Ephraim set out, according to its legions. <u>Heading it legion</u> was Elishama the son of Amihud.	22. The standard of the camps of the Bene Ephraim went forward by their hosts: <u>the Rab (great-one)</u> set over the host of the tribe of Ephraim was Elishama bar Ammihud;
23. <u>Heading the legion</u> of the tribe of the children of Menasseh was Gamliel the son of Pedahzur.	23. the <u>Rab (great-one)</u> of that of Menasheh, Gamaliel bar Pedazur;
24. <u>Heading the legion</u> of the tribe of the children of Benjamin was Abidan the son of Gidoni.	24. and <u>the Rab (great-one)</u> of Benjamin, Abidan bar Gideon.
25. Then the banner of the camp of Dan set out, the collector for all the other camps, according to its legions. <u>Heading its legion</u> was Elitzur the son of	25. And the standard of the camps of the Bene Dan went forward, completing all the camps according to their hosts; and <u>the Rab (great-one)</u> set over his host was

Rashi	Targum
Shdeur.	Ahiezer bar Ammishaddai;
26. <u>Heading the legion</u> of the tribe of the children of Asher was Pagiel the son of Ocran.	26. <u>the Rab (great-one)</u> of the tribe of Asher, Pagiel bar Achran;
27. <u>Heading the legion</u> of the tribe of the children of Naphtali was Ahira the son of Enon.	27. and <u>the Rab (great-one)</u> of the Bene Naphtali, Ahira bar Enan.
28. These are the travels of the children of Israel according to their legions, and then they traveled.	28. These are the journeys of the children of Israel by their hosts; the Cloud of Glory was lifted up from above the tabernacle, and they went forward.
29. Then Moses said to Hobab the son of Reuel the Midianite, Moses's father-in-law, We are traveling to the place about which the Lord said, I will give it to you. Come with us and we will be good to you, for the Lord has spoken of good fortune for Israel.	29. And Mosheh said unto Hobab bar Reuel the Midianite, father-in-law of Mosheh, We are journeying from hence to the place of which the LORD has said, I will give it to you: come with us, and we will do you good; for the LORD has spoken to do good unto the sojourner with Israel.
30. He said to him, I won't go, for I will go to my land and my birthplace.	30. But he answered him, I will not go (with you) but to my (own) land and to my kindred will I go.
31. He said, Please don't leave us, for because you are familiar with our encampments in the desert and you will be our guide.	31. But he said, Do not now leave us; for when we were encamped in the wilderness, you knew how to judge, and did teach us the method (or business) of judgment, and you are dear to us as the apple of our eyes.
32. And if you go with us, then we will bestow on you the good which God grants us.	32. And it will be that if you will go on with us, with the good that the LORD will benefit us will we benefit you, in the division of the land.
33. They traveled a distance of three days from the mountain of the Lord, and the Ark of the Lord's covenant traveled three days ahead of them to seek for them a place to settle.	33. And they went forward from the mountain where the glory of the Shekinah of the LORD had been revealed, going three days; and the Ark of the LORD's covenant went before them. Thirty and six miles it went that day; it preceded the camp of Israel, going three days, to provide for them a place to encamp in.
34. The cloud of the Lord was above them by day, when they traveled from the camp.	34. And the Cloud of the LORD's Shekinah overshadowed them by day in their going out from the encampment.
35. So it was, whenever the ark set out, Moses would say, Arise, O Lord, may Your enemies be scattered and may those who hate You flee from You.	35. And it was when the ark should go forward, the Cloud gathered itself together and stood still, not going on, <u>until Mosheh, standing in prayer, prayed and supplicated mercy from before the LORD, and thus spoke</u> : Let the Word of the LORD be now revealed in the power of Your anger, that the adversaries of Your people may be scattered; and let not the banner of those who hate them be uplifted before You.
36. And when it came to rest he would say, Repose O Lord, among the myriads of thousands of Israel.	36. But when the ark should rest, the Cloud gathered itself together and stood, but did not overspread, <u>until Mosheh, standing in prayer, prayed and besought mercy from before the LORD, thus speaking</u> : Return now, You Word of the Lord, in the goodness of Your mercy, and lead Your people Israel, and let the glory of Your Shekinah dwell among them, and (Your) mercy with the myriads of the house of Ya'aqob, and with the multitudes of the thousands of Israel.
1. The people were looking to complain, and it was evil	1. But there were wicked men of the people, who, being

Rashi	Targum
in the ears of the Lord. The Lord heard and His anger flared, and a fire from the Lord burned among them, <u>consuming the extremes of the camp.</u>	discontent, devised and imagined evil before the LORD; and it was heard before the LORD, whose displeasure was moved; and a flaming fire was kindled among them from the LORD, <u>which destroyed some of the wicked in the outskirts of the house of Dan, with whom was a graven image.</u>
2. The people cried out to Moses; Moses prayed to the Lord, and the fire died down.	2. And the people cried to Mosheh to pray for them; and Mosheh did pray before the LORD, and the fire was extinguished where it was.
3. He named that place Tab'erah, for the fire of the Lord had burned among them there.	3. And he called the name of that place Enkindlement, because the flaming fire had been enkindled there from before the LORD.
4. But the multitude among them began to have strong cravings. Then even the children of Israel once again began to cry, and they said, "Who will feed us meat?"	4. And the strangers who had gathered together among them demanded with demand, and they turned and wept; and the sons of Israel said, Who will give us flesh to eat?
5. <u>We remember the fish that we ate in Egypt free of charge,</u> the cucumbers, the watermelons, the leeks, the onions, and the garlic.	5. <u>We remember the fish which we had to eat in Mizraim freely, without (being restricted by prohibitory) precept,</u> the cucumbers and melons, the leeks, onions, and potherbs.
6. But now, our bodies are dried out, for there is nothing at all; we have nothing but manna to look at."	6. But now our life is dried up; there is not anything; we see only the manna, as the pauper who looks upon a morsel (bestowed) by the hands.
7. Now the manna was like coriander seed, and its appearance was like the appearance of crystal.	7. Alas for the people whose food is bread from the heavens! And so murmured they, because the manna was like coriander-seed, round, when it came down from the heavens, and when it had been sanctified its appearance was as the likeness of Bedilcha.
8. The people walked about and gathered it. Then they ground it in a mill or crushed it in a mortar, cooked it in a pot and made it into cakes. It had a taste like the taste of oil cake.	8. And the wicked people looked about, and collected, and ground it in the mill. But he who would, bruised it in the mortar, or dressed it in the pot, or made cakes of it; and the taste of it was like the taste of cream covered with oil.
9. When the dew descended on the camp at night, the manna would descend upon it.	9. And when the dew came down on the camp by night, the manna descended upon it.
10. Moses heard the people weeping with their families, each one at the entrance to his tent. The Lord became very angry, and Moses considered it evil.	10. And Mosheh heard the people lamenting with their neighbours, who had gathered every man at the gate of his tent and the displeasure of the LORD was strongly moved, and in the eyes of Mosheh it was evil;
11. Moses said to the Lord, "Why have You treated Your servant so badly? Why have I not found favor in Your eyes that <u>You place the burden of this entire people upon me?</u>	11. and Mosheh said before the LORD, Why have You done ill with Your servant, or I have not found mercy before You, that <u>You should have laid the toil of this people upon me?</u>
12. Did I conceive this entire people? Did I give birth to them, that You say to me, <u>'Carry them in your bosom as the nurse carries the suckling,'</u> to the Land You promised their forefathers?	12. Have I made or borne all this people as from the womb? Are they my children, that You said to me in Mizraim, <u>Bear the toil of them with your strength, as the instructor of youth bears,</u> until they be carried into the land which You have sworn unto their fathers?
13. Where can I get meat to give all these people? For they are crying on me, saying, 'Give us meat to eat.'	13. Whence am I to find meat to give to all this people? for they are crying to me, saying: Give us flesh that we may eat.

Rashi	Targum
14. Alone I cannot carry this entire people for it is too hard for me.	14. I am not able to bear all this people, for it is too weighty for me.
15. If this is the way You treat me, please kill me if I have found favor in Your eyes, so that I not see my misfortune."	15. But if You do this with me, to leave all the labour of them upon me, let me now die with the death in which the just have repose, if I have found mercy before You, that I may not see mine evil.

Welcome to the World of P'shat Exegesis

In order to understand the finished work of the P'shat mode of interpretation of the Torah, one needs to take into account that the P'shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

- 1. Kal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
- 2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
- 3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
- 4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.
- 5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.
- 6. Ka-yoṣe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.
- 7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

Rashi's Commentary for: B'Midbar (Num.) 10:1 – 11:15

2 Make yourself So they should blow before you like a king, as it says, "There was a king among in Jerushun" [Deut. 33:5].

Make yourself From your own resources.

Make yourself You make them and use them, but no one else. -[from Midrash Rabbah])

To summon the congregation When you wish to speak with the members of the Sanhedrin court and the rest of the people, and you summon them to gather before you, convene them with the trumpets.

And to announce the departure of the camps At the time the camps are due to depart, blow on them as a signal. It follows that they traveled at the behest of three—at God's bidding, by the word of Moses and by the call of the trumpets.

Beaten It should be made out of a single block, by banging it with a hammer.

3 When they blow on them With both of them; it is a signal for the congregation to assemble, as it says, "the entire

congregation shall assemble to you, at the entrance to the Tent of Meeting.”

4 If they blow one of them It is a signal for the princes to assemble, as it says, “the princes...shall assemble to you.” Their meeting point was also at the entrance to the Tent of Meeting. This is derived by the Sifrei from the rule of inference.

5 When you blow a teruah [a series of short blasts] The signal for the camps to travel was a tekiah, a teruah and a tekiah. The Sifrei derives this from redundant verses.

7 But when assembling the congregation Because it says, “they shall be used by you to summon the congregation and to announce the departure of the camps” (verse 2). Just as summoning the congregation is done by two priests, and with both trumpets as it says, “they shall blow with them”—so the traveling of the camps was with both of them. I might think that just as [with] the departure of the camps he blows a tekiah, teruah, tekiah, so when summoning the congregation he blows a tekiah, teruah, tekiah, and now there would be no difference between [the signal for] summoning the congregation and [the signal for initiating] the departure of the camps. Scripture therefore teaches, “But when assembling the congregation...” indicating that no teruah is blown to summon the congregation, and the same applies for [convening] the leaders. So there is a signal for all three: Summoning the congregation was with two, and [convening] the princes with one and neither of them included a teruah. Initiating the camps departure was with both—with a teruah and a tekiah.

8 The descendants of Aaron...shall blow For these summonings and journeyings.

10 For your ascent-offerings The verse speaks of communal offerings. -[from Sifrei]

I am the Lord your God From here we learn that [on the New Year Festival (Rosh HaShanah)] the verses proclaiming God’s kingship (מְלִכְיוֹת) [are recited] with [verses of] remembrances (זְכוֹרוֹת) and [verses] relating to the shofar (שׁוֹפָרוֹת), for it says, “You shall blow”—this refers to the שׁוֹפָרוֹת; “a remembrance”—this refers to זְכוֹרוֹת; “I am the Lord your God”—this refers to מְלִכְיוֹת. -[from Sifrei]

11 Of the second month Hence, you say that they spent twelve months minus ten days at Horeb, for on the first day of [the month of] Sivan, they encamped there, and did not travel until the twentieth of Iyyar of the following year.

12 On their journeys In accordance with the regulations set down for the traveling of their banners which should be first and which should be last.]

In the desert of Paran Kivroth HaTa’avah was in the desert of Paran, and that is where they camped after this journey.

17 The Tabernacle was dismantled Once the banner of Judah had set out, Aaron and his sons went in, took down the parocheth curtain and covered the Ark with it, as it says, “When the camp is about to travel, Aaron and his sons shall come” (4:5). The sons of Gershon and the sons of Merari dismantled the Tabernacle and loaded it on wagons. The Ark and the holy utensils, which were carried by the sons of Kohath, stood covered and were placed on poles, until the banner of the camp of Judah set out. Following this, “the Kohathites... set out” (verse 21).

21 Carried the holy They carried the sacred equipment.

And they had erected the Tabernacle The sons of Gershon and the sons of Merari, who had preceded them [the Kohathites] by the departure of two banners [their own and Reuben’s], erected the Tabernacle as soon as the cloud settled. The signal for camping was seen in the camp of Judah, and when they encamped, the sons of Kohath were still traveling behind them, with the last two banners [Ephraim and Dan]. The sons of Gershon and Kohath erected the Tabernacle so that when the sons of Kohath arrived, they found it set up. They brought in the Ark, the Table,

the Candelabrum and the altars. This is the meaning of the verse: Those who erected the Tabernacle erected it עַד, [that is,] before the arrival of the Kohathites.

25 The collector for all the other camps The Jerusalem Talmud [states]: Because the tribe of Dan was numerous they traveled last, and if anyone had lost anything, they would [find it and] return it to him. There is an opinion that they traveled in box-like formation, and he derives this from the [the words], “Just as they camp so shall they travel” (2:17). Another opinion is that they traveled in the form of a beam, and he derives this from [the words], “collector for all the camps.”

28 These are the travels This is the order in which they traveled.

And then they traveled On that day they set out.

29 Hobab This is Jethro, as it says, “Of the children of Hobab, the father-in-law of Moses” (Jud. 4:11). So what does Scripture mean by saying, “They [the daughters of Jethro] came to their father Reuel” (Exod. 2:18)? It teaches that children call their grandfather, ‘father.’ He had many names: ‘Jethro’—because through him a portion was added (יָתֵר) to the Torah; ‘Hobab’—because he loved (הֵבֵב) the Torah, etc.... [see commentary to Exodus 18:1].

We are traveling to the place Immediately, within three days, we will enter the Land. For on this first journey they traveled with the intention of entering the Land of Israel, but [because] they sinned at the episode of the complainers [they were punished and did not enter the Land until much later]. Why did Moses include himself with them [if he wasn’t going to enter the Land]? Because the decree against him [entering the Land] had not yet been issued, and [at that time] he thought he would enter.

30 To my land and my birthplace Whether for the sake of my possessions or for the sake of my family.

31 Please don’t leave us The word נָא is an expression denoting a request. [He made] this [request] as he didn’t want people to say: “Jethro did not convert out of commitment [for Judaism]; rather, he [thought that proselytes have a portion in the Land. Now that he realizes that they have no portion, he has forsaken them and gone his own way.” -[from Sifrei]

For because you are familiar with our encampments in the desert It is fitting for you to do this [i.e., remain with us] since you are familiar with the places in which we will camp in the desert and you saw the miracles and wonders done for us.

For because you are familiar... [The expression... כִּי עַל כֵּן has the meaning of עַל אֲשֶׁר יָדַעְתָּ, [because you know], as in, “because עַל כֵּן (כִּי) I did not give her to my son Shelah” (Gen. 38:26); “for because עַל כֵּן (כִּי) you passed by” (ibid. 18:5); “for because עַל כֵּן (כִּי) they came [under the shade of my roof]” (ibid. 19:8); “for because עַל כֵּן (כִּי) I have seen your face” (ibid. 33:10).

You will be our guide The verse has the past tense, [and] as the Targum renders, [it means: all the wonders wrought for us, you have seen with your eyes.] Another explanation: [It is in] the future tense—If anything should be hidden from our eyes, you shall enlighten us [with your guidance]. A further interpretation: You shall be as beloved to us as the pupils of our eyes, as it says, “You shall love the proselyte” (Deut. 10:9).

32 Then we will bestow on you the good What good did they actually bestow upon him? They said, When Israel apportioned the Land, there was a fertile area of Jericho measuring five hundred by five hundred cubits, and they refrained from allocating it. They said, The one in whose portion the Temple will be built shall take it. Meanwhile, they gave it to the descendants of Jethro, to Jonadab the son of Rehab, as it says, “The sons of Keini, Moses’ father-in-law, went up from the city of dates [namely, Jericho]” (Jud. 1:16). -[from Sifrei]

33 A distance of three days They completed a distance of three days travel in one day, for the Holy One wanted to

bring them to the Land immediately. -[from Sifrei]

The Ark of the Lord's covenant traveled three days ahead of them This was the Ark that accompanied them in battle. The broken pieces of the [first set of] Tablets lay in them. It preceded them by three days of travel to prepare for them a place to encamp. -[from Sifrei]

34 The cloud of the Lord was above them Seven clouds are recorded in the account of their travels: four from the four sides, one above, one below, and one in front of them which would flatten the high land, raise the hollows and destroy snakes and scorpions -[from Sifrei].

From the camp From the place where they encamped.

35 So it was, whenever the ark set out He made marks for it [this passage], before it and after it, as if to indicate that this is not its proper place [in Scripture]. So why was it written here? To make a break between one punishment and the next... as it is stated in [chapter 16 of Talmud Shabbath, commencing with the words] "All the Sacred Scriptures."

Rise, O Lord Because He had preceded them by a distance of three days travel, Moses says, Stop and wait for us do not move on any further. [I found this] in the Midrash Tanchuma, Vayyakhel.

May Your enemies be scattered Those [enemies] who are assembled [for battle]. -[from Sifrei]

Those who hate You Those who hate Israel, for anyone who hates Israel hates the One Who spoke and the world came into being, as it says, "Those who hate you have raised their heads" (Ps. 83:3). Who are they? Those who "plot deviously against Your nation" (ibid. 4). -[from Sifrei]

36 Repose, O Lord Menachem renders [the word שׁוּבָה] as an expression of rest. Similarly, "In rest (בְּשׁוּבָה) and tranquility you shall be saved" (Isa. 30:15).

The myriads of thousands of Israel This teaches us that the Divine Presence does not rest on Israel if they number fewer than twenty-two thousand.

Chapter 11

1 The people were looking to complain Heb. הָעָם. [The word] הָעָם, the people, is used only in reference to the wicked. Similarly it says, "What shall I do about this people (הָעָם)?" (Exod. 17:4), and it says, "this evil people (הָעָם)" (Jer. 13:10). But when they are virtuous, they are called עַמִּי, My people, as it says, "Send forth My people (עַמִּי)" (Exod. 8:16); "My people (עַמִּי), what have I done to you?" (Mic. 6:3). -[Sifrei Beha'alothecha 1:42:1]

were looking to complain [The term] מְטַעֲנִים denotes a pretext. They were seeking a pretext to turn away from the Omnipresent. Similarly, it says regarding Samson, "that he sought a pretext (מְטַעֲנָה)" (Jud. 14:4)

evil in the ears of the Lord A pretext that was evil in God's ears, for they intended that it should reach His ears and provoke Him (Sifrei Beha'alothecha 1:42:1). They said, Woe is to us! How weary we have become on this journey! For three days we have not rested from the fatigue of walking.-[Midrash Aggadah]

His anger flared [He said,] I meant it for your own good—that you should be able to enter the Land immediately.-[Midrash Aggadah]

the extremes of the camp Heb. בְּקֶצֶה הַמַּחֲנֶה. Those untouchable because of their baseness—these were the mixed multitude (See Exod. 12:36). R. Simeon ben Menassia says, The most distinguished (קְצִינִים) among them and the prominent ones.-[Sifrei Beha'alothecha 1:42:1]

2 The people cried out to Moses This can be compared to a mortal king who became angry with his son. That son went to his father's close friend and said to him, Go and ask [forgiveness] on my behalf from Father. -[Sifrei Beha'alothecha 1:42:2]

and the fire died down It sank in its place into the earth, for had it turned along one of the sides [of the camp], it would have gradually rolled along that entire side [and caused more destruction]. -[Sifrei Beha'alothecha 1:42:2]

4 But the multitude Heb. וְהָאֶסְפֶּרֶת, lit., the gathering. These were the mixed multitude, which had attached themselves to Israel when they left Egypt (see Exod. 12:36). -[Sifrei Beha'alothecha 1:42:4, Midrash Aggadah]

[The children of Israel] once again... The children of Israel also wept again together with them. - [Midrash Aggadah]

Who will feed us meat? Did they not have meat? Does it not say, "Also a great mixed multitude went up with them, and flocks and cattle" (Exod. 12:38)? You might argue that they had already eaten them. But when they were about to enter the Land, is it not written that, "the children of Reuben had much cattle" (Num. 32:1)? The answer is that they were seeking a pretext. -[Sifrei Beha'alothecha 1: 42:4]

5 which we ate in Egypt free of charge If you say that the Egyptians gave them fish free of charge, does it not already say, "Straw shall not be given to you" (Exod. 5:18)? Now if straw was not given free of charge, was fish given to them free of charge? So what does "free of charge" mean? Free from [the burden of] precepts. -[Sifrei Beha'alothecha 1:42:5]

the cucumbers R. Simeon says: Why did the manna change into everything except these? Because they are harmful for nursing mothers. We tell a [nursing] woman, "Do not eat any garlic or onion, for the baby's sake. This can be compared to a king [who gave his son over to a teacher. He sat down and ordered him and said to him, "See that he does not eat any harmful food and does not drink any harmful drink. Because of this, the son complained about his father, saying, "Not because he loves me, but because he does not want me to eat,"] as it is written in the Sifrei (Beha'alothecha 1:42:5).

the cucumbers Heb. הַקָּשָׁאִים. In old French, cocombres.

watermelons Heb. אֶבְטָחִים. In old French, bodekes.

leeks Heb. הַקִּצְיֹר, leeks, [In old French], porels. Targum [Onkelos] renders, "the cucumbers etc."

6 we have nothing but manna to look at Manna in the morning, manna in the evening. - [Sifrei Beha'alothecha 1:42:5]

7 Now the manna was like coriander seed The one who said this [verse] did not say that. The Israelites said, "We have nothing but manna to look at," whereas the Holy One, blessed is He, inscribed in the Torah, "the manna was like coriander seed..." as if to say, "See, all you who inhabit the world, what my children are complaining about—the manna is excellent in so many ways!" -[Sifrei Beha'alothecha 1:42:1]

like coriander seed Heb. כְּזֶרַע־גִּדְּ הָזֶה, round like coriander, seed of coliadre [in French]. -[Yoma 75a]

crystal Heb. כִּדְלָה, the name of a precious stone, [in French,] cristal.

8 walked about [The expression] שָׁט denotes nothing but taking a stroll; [in old French,] esbaneyr, [walking] without exertion.

ground it in a mill [The manna] did not actually enter the mill, the pot, or the mortar, but its taste changed to [that of] ground, crushed, or cooked food.-[Sifrei Beha'alothecha 1:42:8]

in a pot Heb. בַּפָּרוֹר, a pot.

oil cakes Heb. לֶשֶׁד הַשֶּׁמֶן, the moisture of oil. This is how Donash (Teshuvot Donash p. 14) explains it. Similar to this is: “My freshness (לֶשֶׁד) was transformed as in the droughts of summer” (Ps. 32:4), in which the “lamed” [of לֶשֶׁד] is part of the root, [meaning] “My freshness (לֶשֶׁד) was transformed as in the droughts of summer.” [First edition of Rashi reads: and he (Donash) compares to this... (See Yosef Hallel).] Our Sages (Sifrei Beha'alothecha 1:42:8), however, explained it as a term meaning “breasts” (שָׁדִים), but what have breasts to do with oil? It is impossible to say that לֶשֶׁד הַשֶּׁמֶן is related to the expression וַיִּשְׁרֹן יִשְׁרָאֵל, “Jeshurun grew fat” (Deut. 32:15) [and thus, the meaning would be “the taste of a fat breast”], for if that were the case, the “mem” [in the word הַשֶּׁמֶן] would be vowelized with a minor “kamatz” [known as “tzeireh”], and the accent would be at the end of the word, under the “mem,” [reading הַשֶּׁמֶן]. Now, however, that the “mem” is vowelized with a minor “pathach” [known as “segol”] and the accent is under the “shin,” it means “oil.” The “shin” is vowelized with a major “kamatz” הַשֶּׁמֶן and not with a minor “pathach” הַשֶּׁמֶן because it is the last word in a verse. Another interpretation: לֶשֶׁד is an acronym standing for לֵישׁ שֶׁמֶן דְּבֵשׁ, kneaded with oil and honey, like a dough kneaded with oil and coated with honey. The rendering of Onkelos who renders: דְּלִישׁ בְּמִשְׁהָא, kneaded with oil, which leans toward the interpretation offered by Donash, since dough kneaded with oil contains the moisture of oil.

10 weeping with their families Families gathered in groups weeping so as to publicize their grievance. Our Sages say that the meaning is: “concerning family matters,” that is, because intermarriage among family members was forbidden to them.-[Sifrei Beha'alothecha 1: 42:10, Yoma 75a]

12 that You say to me Heb. כִּי־תֹאמַר אֵלַי, that You say to me, ‘Carry them in your bosom.’ When did He tell him this? “Go, lead the people” (Exod. 32:34), and it says, “He commanded them concerning the children of Israel” (ibid. 6:13)—even if they stone you or insult you.-[Sifrei Beha'alothecha 1:42:10]

to the Land You promised their forefathers You tell me to carry them in my bosom. [This phrase is connected to that clause, not to “as the nurse carries the suckling,” which immediately precedes this phrase.]

15 If this is the way You treat me Moses’ strength became weak like a woman’s when God showed him the punishment He was going to bring upon them. Because of this, he said to Him, “Kill me first...” - [Sifrei Beha'alothecha 1:42:14]

so that I not see my misfortune Scripture should have written, “their misfortune,” [or “Your misfortune,” according to Divrei David] but it euphemizes. This is one of the scribal emendations in the Torah, [such as writers make] for the purpose of modifying and adjusting the text.-[Midrash Tanchuma Beshallah 16; Mechilta Beshallah, parashah 6]

Ketubim: Psalm 98:1-9

Rashi	Targum
1. A song. Sing to the Lord a new song, for He performed wonders; His right hand and His holy arm have saved Him.	1. A psalm and prophecy. Sing before the LORD a new hymn, for He has done wonders; His right hand has brought redemption, and the arm of His holy presence.
2. The Lord has made known His salvation; to the eyes of the Gentiles He has revealed His righteousness/generosity.	2. The LORD has made known His redemption; in the sight of the Gentiles He has revealed His righteousness/generosity.
3. He remembered His kindness and His faith to the	3. He has called to mind His goodness and His truth to

Rashi	Targum
house of Israel; all the ends of the earth have seen the salvation of our God.	the house of Israel, and all the ends of the earth have seen the redemption of our God.
4. Shout to the Lord, all the earth, open [your mouths] and sing praises and play music.	4. Give voice in the presence of the LORD, all inhabitants of the earth; rejoice and give praise and make music.
5. Play to the Lord with a harp, with a harp and a voice of song.	5. Sing in the presence of the LORD with harps, with harps and the sound of musical instruments.
6. With trumpets and the sound of a shofar, raise your voices before the King, the Lord.	6. With trumpets and the sound of the horn, give voice in the presence of the king, the LORD.
7. The sea and the fullness thereof will roar, the inhabited world and the inhabitants thereof.	7. Let the sea call out, and its fullness; the world and all who dwell upon it.
8. Rivers will clap hands; together mountains will sing praises.	8. Let the rivers smite their palms; as one, let the mountains sing aloud
9. Before the Lord, for He has come to judge the earth; He will judge the inhabited world justly and the peoples with equity.	9. In the presence of the LORD, for He has come to judge the earth; He will judge the world in righteousness/generosity, and the peoples with integrity.

Rashi's Commentary to Psalm 98:1-9

1 Sing to the Lord All these are for the future.

8 Rivers will clap hands The prophets spoke in a language that the ear can hear; not that the rivers have a hand, but it is an expression of joy and gladness.

Meditation from the Psalms Psalms 98:1-9

By: H.Em. Rabbi Dr. Hillel ben David

Ibn Yachya explains that Moses dedicated this psalm to the tribe of Naftali, whom he blessed in:

Devarim (Deuteronomy) 33:23 *Naftali satisfied with favor and full of HaShem's blessing.*

The contentment of Naftali describes the universal abundance and peace which will envelop the earth in the Messianic era. The Children of Israel will then merit special tranquility and peace of mind, which will prompt them to sing to HaShem. The Midrash¹ states that it is because of Abraham's unshakeable faith in G-d that his descendants will be privileged to sing this song, for nothing could disturb Abraham's serene trust in HaShem, and his descendants inherited this sublime faith. King Solomon taught that faith is the prime ingredient of song, as we see in:

Shir HaShirim (Song of Songs) 4:8 *You will sing from the heights of faith.*²

The messianic aspect of our psalm is emphasized in the key words found in the psalm. The key word in each of the

¹ Shemot Rabbah 23:5

² These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nossan Scherman.

first three pesukim of our psalm contain the word יְשׁוּעָה (salvation).³ In the first pasuk it appears as causative: הוֹשִׁיעָה-לִּי; in v.2 as a noun: יְשׁוּעָתִי; and in v.3 as an expanded version of the same word יְשׁוּעַת אֱלֹהֵינוּ.

Indeed, the theme of this first stanza is HaShem's salvation. The psalmist describes, in the past tense, an event of global magnitude that he anticipates will have taken place when the "new song" is sung. Yet, that future event is described in terms evocative of salvations with which we are already familiar. יְמִינוֹ - *His right hand*, reminds us of the Song at the Sea;⁴ זָרַע - *arm* - again takes us back to Egypt,⁵ whereas HaShem's remembering His kindness for the Beit Israel immediately brings to mind the conclusion of Yirmiyahu's first prophecy to mind:

Yirmiyahu (Jeremiah) 2:2-3 Go and cry in the ears of Jerusalem, saying, Thus said HaShem; I remember you, the devotion of your youth), your love like a bride, when you went after Me in the wilderness, in a land that was not sown.

We are reading this psalm on the first Shabbat after Tisha b'Ab. This suggests that there is a connection between Yeshua and this solemn fast. Let's take a moment to explore what Chazal have to say about this connection.

Our Sages teach⁶ that Mashiach is/was born on Tisha b'Ab.⁷ This is not merely a description of past history. On the contrary, the intent is that every year, Tisha b'Ab generates a new impetus for the coming of the Redemption.

Midrash Rabbah - Lamentations I:51 R. Judan said in the name of R. Aibu: His name is 'Comforter'; as it is said, THE COMFORTER IS FAR FROM ME. R. Hanina said: They do not really differ, because the numerical value of the names is the same, so that 'Comforter' is identical with 'Shoot'.

The following story supports what R. Judan said in the name of R. Aibu: It happened that a man was ploughing, when one of his oxen lowed. An Arab passed by and asked, 'What are you?' He answered, 'I am a Jew.' He said to him, 'Unharness your ox and untie your plough' [as a mark of mourning]. 'Why?' he asked. 'Because the Temple of the Jews is destroyed'. He inquired, 'From where do you know this?' He answered, 'I know it from the lowing of your ox.' While he was conversing with him, the ox lowed again. The Arab said to him, 'Harness your ox and tie up your plough, because the deliverer of the Jews is born.' 'What is his name?' he asked; and he answered, 'His name is "Comforter".' 'What is his father's name?' He answered, 'Hezekiah.' 'Where do they live?' He answered, 'In Birath 'Arba⁸ in Bethlehem of Judah.'

The Midrash⁹ relates that on the same day the Holy Temple¹⁰ was destroyed, Mashiach was born. The Midrash goes so far to tell us his name: Menachem - Comforter. The Rebbe clarified the exact meaning of this: "Our Sages explain that this cannot refer to Mashiach's actual birth, because Mashiach will not be an infant when he redeems our people. But rather, it refers to a strengthening of his influence. For our Sages refer to a birthday as a day when *mazalo govair*, 'the spiritual source of one's soul shines powerfully'. On the day when Mashiach's spiritual source is powerfully revealed, there is a unique potential for the Redemption to come.

The Rambam, writing about the requirement to be Mashiach,¹¹ makes no mention about being born on Tisha B'Ab. This suggests that the above statement of Chazal **is not to be taken literally**. This concord well with our understanding that the Midrash is written on the Drash level as is our psalm.

³ Yeshua - יְשׁוּעָה (salvation) is name of Mashiach ben Yosef of the Nazarean Codicil. We can understand that this name was appropriate for the one who brought salvation to the Gentiles.

⁴ Shemot (Exodus) 15:6 *Thy right hand*, HaShem, glorious in power, *Thy right hand*, HaShem, dasheth in pieces the enemy.

⁵ Shemot (Exodus) 6:6 *Wherefore say unto the children of Israel: I am HaShem, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm* (זָרַע), and with great judgments;

⁶ Jerusalem Talmud, Berachot 2:4; Eichah Rabbah 1:51

⁷ i.e. the day on which his spiritual source is endowed with additional power.

⁸ In the Yerushalmi Berachot 5a the reading is: 'in the royal capital of Bethlehem'.

⁹ Eichah Rabbah 1:51

¹⁰ The Temples, both the first and second, were destroyed on Tisha b'Ab.

¹¹ That He would be born on Tisha b'Ab

I would like to suggest, at this point, that Yeshua ben Yosef, The Mashiach ben Yosef, is also the perfect picture of the Temple that was destroyed on Tisha b'Ab. To help us understand this, let's examine some of the connections.

The Temple mystically conformed to the image of a man. The Holy of Holies, containing the Holy Ark, the source of Torah wisdom, corresponds to the human mind. The *Menorah*, a source of light, symbolizing enlightenment, corresponds to the right eye. The *Shulchan*, the table which held the showbread representing material sustenance, corresponds to the left eye. The Golden Altar, upon which incense was offered, representing pleasantness in relationships, corresponds to the nose. The entrance way to the *Heichel*, where the *Kohanim* stood to give the blessing, represents the mouth. And it might be added that the outer *Mizbeach*, the Altar upon which offerings were burnt, corresponds to the stomach of a man.

Jewish tradition relates that the Temple site was the starting point of Creation.

Adam HaRishon was created from the matter of The Place¹² where the Temple altar would be built, according to our Sages.¹³ In a manner of speaking Adam was a "lively stone". Therefore it should come as no surprise that the Temple is symbol of Adam HaRishon and the Last Adam.

It is well known that the Temple was built of magnificent stones:

***I Melachim (Kings) 5:17** And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

These stones are nothing more than mineral dust formed into stones. Since Adam was made from the same material it is fitting that the Temple should be a symbol of Mashiach, the last Adam.

The Sages make an amazing statement in the Midrash:

***Midrash Rabbah - Leviticus VII:2** The other said: Whence do we know that if a man repents it is accounted unto him as if he had gone up to Jerusalem and built the Temple and the altars and offered thereon all the sacrifices ordained in the Torah?-From these verses: 'The sacrifices of God are a broken spirit, etc.'*

It seems that when we fix up ourselves we are also building the Temple. The Sages see that man and the Temple are intrinsically linked.

Does HaShem have an arm? Surely one must answer yes to this question! Moshe wrote of this arm:

***Devarim (Deuteronomy) 11:2-3** And know ye this day: for [I speak] not with your children which have not known, and which have not seen the chastisement of HaShem your G-d, his greatness, his mighty hand, and his stretched out arm, And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;*

What is the difference between HaShem's arm and your arm?

Surely you must say that the arm of HaShem is REAL whilst your arm is merely PHYSICAL. With His arm, HaShem can move the heart of man. We can not do this with our arm.

The Mishkan and the Temple were physical buildings which explain and demonstrates reality, in the same way that my physical arm helps me to understand the real arm of HaShem.

¹² One of the names for HaShem is HaMakom, The Place.

¹³ Gemara Yerushalmi in Nazir

This concept is required in order to understand the concept that HaShem is NOT concerned about physical stones. HaShem is concerned about His people. A “stone” is simply an allusion to man, and a Temple is just an allusion to man becoming a fit habitation where HaShem can dwell.

The dwelling place of HaShem began with the Mishkan, the Tabernacle. In fact, the beginning of the Temple was the Mishkan, the Tabernacle in the wilderness. Let us therefore begin by looking at the Mishkan.

On the face of it, building the Mishkan is a strange thing to do. HaShem, who is transcendent, certainly has no need of a “dwelling” and it would be mistake to understand the Divine decree, to build the Mishkan, as an attempt to find haven for the ineffable transcendent One. A careful reading of the text indicates the objective of the construction:

*Shemot 25:8-9 (TORAH) Ve'asu [and let them make] li [for me / **Me for**] mikdash [a sanctuary] veshachanti [that I may dwell] betocham [in their midst]. Kekhol [according to all] asher [which] ani [I am] mar'eh [going to reveal] otcha [to you] et tavnit [the plan of] haMishkan (**the Ten Sefirot**) [the tabernacle] ve'et [and] tavnit [the plan of] kol-kelav [all its vessels] vechen [and so] ta'asu [you will do].*

TARGUM And they will make a Sanctuary to My Name, that My Shekinah may dwell among them. According to all that I show you, the likeness of the tabernacle and the likeness of all its vessels, so will you make.

The verse describes the **result** of the building of the Mishkan: HaShem will live within the Jewish nation, “I will dwell in them”, rather than the more obvious result of HaShem “residing” in the Sanctuary. **Clearly, the objective of the building was not to provide HaShem with shelter, but to provide an avenue for man to take HaShem into his life.**

Notice that HaShem has commanded His people to build a Mishkan and then instead of saying that He would “dwell in it”, He says He will “dwell in their midst”. This verse suggests that HaShem will dwell in the midst of His people. This could be a physical building, but it also implies that He will dwell in His people. This concept becomes more understandable if we recall that the body of Mashiach includes all of the righteous/generous. This body is called “the bride”. HaShem will dwell in His bride. This is exactly the same terminology which is applied to a normal bride and groom.

At the wedding ceremony the bride, while under the Chupah, makes seven trips around her husband to be. She surrounds him seven times in order that she should become his “house”, his place. Throughout the Torah and Rabbinic literature a wife is called a “house”. She is the house that her husband dwells in.

From the marriage ceremony we can see that when HaShem dwells in us that He dwells as a husband dwells with his wife. The husband dwells in his wife.

The Bet HaMikdash, the Temple, contains two chambers, the Kodesh, and the Kodesh ha-Kodashim. In fact, almost every home has at least two rooms: a living room or reception area, where guests enter and where meals are held, and a bedroom, whose door is generally kept closed and where only those to whom the bedroom belongs may enter.

The Mishkan and the Bet HaMikdash are built according to a similar pattern. There is an outer chamber (Kodesh) where the Kohanim, the priests, may enter, arrange the bread on the Shulchan before HaShem and kindle the lights in His “home.” At the same time there is an inner chamber where no-one may enter, a chamber concealed behind a closed door (the parochet, the curtain). This is the inner chamber of “He Who sits with the Keruvim”.¹⁴

This suggests that the inner room is a place of intimacy. This also suggests that HaShem will dwell in us with the same intimacy that exists between a husband and a wife.

¹⁴ See Rashi's commentary on II Melakhim (Kings) 11:2, drawing a parallel between the Kodesh Kodeshim and a bedroom

The Prophets also spoke of this Temple:

Isaiah (Yeshayahu) 66:1-2 *Thus said HaShem: The heaven is My throne and the earth is My footstool; what house could you build for me, and what place could be My resting place? My hand created all these things and thus all these things came into being – the word of HaShem – but it is to this that I look: to the poor and broken-spirited person who is zealous regarding My word.*

As Yeshayahu spoke of the stone Temple he said it could not contain The Infinite One. Then he alludes to the true dwelling place for HaShem: His righteous/generous ones.

The Nazarean Codicil speaks very forthrightly on this subject and declares:

2 Luqas (Luke) 17:24 *“God, who made the world and all things therein, He being LORD of heaven and earth, dwells not in temples made with hands.”*

Even in the mystical writings we see that the body of Mashiach, the righteous/generous with Mashiach as the head, IS the Temple:

Revelation 21:22 *And I saw no temple therein: for the LORD God Almighty and the Lamb are the temple of it.*

The Prophets had also seen this corner/foundation stone. They too understood that it was the essence of the Temple, as described in this week's Ashlamata:

Yeshayahu (Isaiah) 8:16 *And he shall be for a sanctuary [Hebrew: mikdash]; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin [trap] and for a snare to the inhabitants of Jerusalem.*

1 Tsefet (Peter) 2:4-8 *If so be that you have tasted that the Master [is] gracious. To whom coming, [as unto] a living stone, disallowed indeed of men, but chosen of God, [and] precious, You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua HaMashiach. Wherefore also it is contained in the scripture, Behold, I lay in Tsion a chief corner stone, elect, precious: and he that faithfully obeys him will not be confounded.*

Once we understand this basic concept, we can see it throughout the Nazarean Codicil. Lets begin with a “sod” level verse:

Yochanan (John) 2:19-21 *Yeshua answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and will you rear it up in three days? **But he spoke of the temple of his body.***

This passage, when properly understood, suggests several things:

- ✧ Yeshua is referring back to something that “was” and He is referring forward to something that “will be”.
- ✧ This passage has nothing to do with a Temple made of stone. Yet, it is dealing with a “dwelling”. We learn about this true Temple by understanding the Temple of Stone in Jerusalem.
- ✧ This passage is speaking of something that can be “awakened”, that is, a living organism that was “sleeping”.

Ephesians 2:21 *In whom all the building (a feminine structure) fitly framed together grows unto an holy temple ("We") in the Master (Mashiach):*

Ephesians 2:22 *In whom you also are built together for an habitation of God (HaShem) through the Spirit.*

In this passage, Hakham Shaul is describing a "Temple" composed of the congregation of Israel, which is led by the ten men of the synagogue, and Mashiach. These two are formed into a single entity called Mashiach.

The "feminine structure" alludes to the bride who is a "house" to her husband even as the Temple is a House of the Holy One.

Again, we see that we are not speaking of a Temple of stone but rather a Temple composed of LIVING stones. It is this "Lively" Temple that will be a fitting habitation for HaShem:

Shemot (Exodus) 25:8 *And let them make Me a sanctuary; that I may dwell in them.*

1 Corinthians 3:16 *Know you not that you are the temple of God, and [that] the Spirit of God dwells in you)?*

1 Corinthians 3:17 *If any man defile the temple of God, him will G-d destroy; for the temple of G-d is holy, which [temple] you are.*

This passage spells out clearly that the righteous ARE the stones of the Temple. The congregation of Israel represents, therefore, the completed Temple where the individual is likened to a stone. These individuals are the lively stones:

1 Tsefet (Peter) 2:5 *You also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Yeshua HaMashiach.*

The righteous/generous are being built into a dwelling place for HaShem.

2 Corinthians 6:16 *And what agreement has the temple of G-d with idols? For you are the temple of the living God; as God has said, I will dwell in them, and walk in [them]; and I will be their God, and they will be My people.*

Most people's vision of the Temple includes the colossal stones. These massive stones really do catch our attention. As such, they clearly play a role in our vision of what the Temple truly represents.

Stones (ict - even) are always in the feminine gender in Hebrew. ict, even, can be separated into two words: ct, Av = Father, and ic, ben = Son. Where these two, ct and ic, intertwine, ict, we have the feminine stone, the woman.

1 Melachim (Kings) 5:17 *And the king commanded, and they brought great stones, costly stones, [and] hewed stones, to lay the foundation of the house.*

1 Melachim (Kings) 7:8-12 *And his house where he dwelt [had] another court within the porch, [which] was of the like work. Shlomo made also an house for Pharaoh's daughter, whom he had taken [to wife], like unto this porch. All these [were of] costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and [so] on the outside toward the great court. And the foundation [was of] costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above [were] costly stones, after the measures of hewed stones, and cedars. And the great court round about [was] with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of HaShem, and for the porch of the house.*

By their nature, stones play no active role, they play a passive or feminine role. They are cut in a very uniform shape and then placed into position. These characteristics suggest that the stones are the Bne Noach and the common Jew, the common people. These are those who have, by desire or circumstances, not made themselves into more refined vessels. These stones did not spend a lot of time perfecting themselves in the Torah and mitzvot.

Lets look at some of the references that suggest that the stones also represent the righteous of HaShem:

Midrash Rabbah - Exodus XXXVII:1 AND BRING THOU NEAR UNTO THEE AARON THY BROTHER (XXVIII, 1). Thus it is written, Out of them shall come forth the corner-stone, out of them the stake, out of them the battle bow.¹⁵ Observe now that when the peoples of antiquity wished to appoint a king over them, they used to bring one from any place and then appoint him over them, as it says, And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah,... and Joab the son of Zerah of Bozrah reigned in his stead, etc.¹⁶ With Israel, however, it was different, for they produced from their own midst their leaders, kings, priests, prophets, and princes, as it says, 'Out of them shall come forth the corner-stone.' This refers to king David, for it says, The stone which the builders rejected is become the chief corner-stone.¹⁷

The corner or foundation stone is clearly a very important part of this magnificent edifice – the body of Mashiach. Some have suggested that the “Chief cornerstone” is the capstone on a pyramid. This suggests that it is the culmination of all four corners. However, I understand that we are referring to the foundation stone. This is the stone that HaShem began with, when He created the world. The rest of the world was formed from this stone. Anyone who has visited the mosque on the Temple mount has seen a small part of this foundation stone. Notice how the Midrash equates the “Cornerstone” and the “Foundation stone” in this next midrash:

Midrash Rabbah - Leviticus XVII:7 What is the meaning of 'babi'ah'? R. Aha said: [It means] Baya, baya [i.e. Woe, woe], the lodger is turning out the Master of the house! R. Berekiah said: It is written, For the bed is too short for one to stretch oneself-- histarea¹⁸ [which means], The bed is not able to hold a woman and her husband and her friend (rea'); And the covering is too narrow (zarah) when one gathers (kanas) himself up (ib.) means, You have caused great anguish (zarah) to Him of whom it is written, He gathereth (kanas) the waters of the sea together as a heap.¹⁹ AND THE PRIEST SHALL COMMAND THAT THEY EMPTY THE HOUSE.²⁰ [This is an allusion to], And he [i.e. Shishak, king of Egypt] took away the treasures of the house of the Lord, etc.²¹ AND HE SHALL BREAK DOWN THE HOUSE (XIV, 45) alludes to And he [i.e. Nebuchadnezzar] destroyed this house--i.e. the Temple.²² AND THEY SHALL POUR OUT THE DUST THAT THEY HAVE SCRAPED OFF WITHOUT THE CITY²³ alludes to, And the people he carried away to Babylon.²⁴ In case one might have thought [that would be] for ever, Scripture tells us, AND THEY SHALL TAKE OTHER STONES, AND PUT THEM IN THE PLACE OF THOSE STONES,²⁵ as it is said, Therefore thus saith the Lord G-d: Behold, I lay in Zion for a foundation stone, a tried stone, a costly corner-stone of sure foundation; He that believeth shall not make haste.²⁶

Even the dust of the stones is understood by this midrash to refer to people.

Prior to the fall we know that Adam was a spiritual being, and to give him form HaShem used dust to mold him. He

¹⁵ Zechariah 10:4

¹⁶ Beresheet (Genesis) 36:32 f

¹⁷ Tehillim (Psalms) 118:22

¹⁸ Yeshayahu (Isaiah) 28:20

¹⁹ Tehillim (Psalms) 33:7

²⁰ Tehillim (Psalms) 14:36

²¹ Melachim Alef (I Kings) 14:26

²² Ezra 5:12

²³ Ezra 14:41

²⁴ Ezra loc. cit.

²⁵ Ezra 14:42

²⁶ Yeshayahu (Isaiah) 28:16

breathed life into him. Now we can see from this that the Bet HaMikdash was made of stone which really is nothing other than the same elements as dust. The Shechinah dwelt in the Bet HaMikdash (breath of HaShem). So if the body of Adam had life, the Temple had life.

The prophets also spoke of a “heart of stone” and a “heart of flesh”:

***Yehezkel (Ezekiel) 11:19** And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*

So, this idea of a “stony” man and “fleshly” Bet HaMikdash comes alive in the Tanach.

The Children of Israel are called rocks and stones:

***Midrash Rabbah - Esther VII:10** R. Simeon b. Jose b. Lakunia said: **In this world Israel are likened to rocks**, as it says, *For from the top of the rocks I see him;*²⁷ *Look unto the rock whence ye were hewn.*²⁸ *They are compared to stones, as it says, From thence the shepherd of the stone of Israel;*²⁹ *The stone which the builders rejected.*³⁰ *But the other nations are likened to potsherd, as it says, And He shall break it as a potter's vessel is broken.*³¹ *If a stone falls on a pot, woe to the pot! If a pot falls on a stone, woe to the pot! In either case, woe to the pot! So whoever ventures to attack them receives his deserts on their account. And so it says in the dream of Nebuchadnezzar, Thou sawest that a stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, and the clay.*³²*

In this next midrash we will see that even the ordinary stones are “precious” in HaShem’s sight:

***Midrash Rabbah - Exodus XV:21** He will rebuild Jerusalem with sapphire stones, as it says: Behold, I will set thy stones in fair colours,... And I will make pinnacles of rubies (Isa. LIV, 11, 12). These precious stones will shine like the sun, and the heathens will come and see the glory of Israel, as it is said: And nations shall walk at thy light (ib. LX, 3).*

Even when the Bne Israel were totally unrefined and sunk to the forty-ninth level of impurity, even then they were equated to stones:

***Midrash Rabbah - Exodus XX:9** Another explanation of: AND IT CAME TO PASS, WHEN PHARAOH HAD LET THE PEOPLE GO. It can be compared to a man who found a heap of precious stones but did not know what he was holding. He said to a fellow traveller: ‘Do you wish to take this pile which is in my hands?’ The other replied: ‘What use have I of your pile?’ But he said: ‘Take it and I will not stand in your way’; so he took it from him. When he entered the city, he strung together the larger ones separately, the small ones separately, and those of middle size also separately. Later, the one who gave him the pile entered the city and saw the man who had taken them from him opening up the bundle in the street and a man who came to purchase some from him, inquiring: ‘How much do you want for this little one?’-The reply was: ‘A hundred myriads [of dinars].’ ‘And how much for this large one?’-The reply was: ‘A thousand myriads.’ ‘And the average-sized ones, how much?’ -He replied: ‘eight hundred myriads.’ When he saw this, he rent his garments and said: ‘I had all this treasure in my hand and let it go out of my hands for nothing. Alas, for that man who allowed such [a treasure] to pass through his hands.’ So it was with Pharaoh. **Israel was the pile of precious stones** in his possession, for it says: My beloved is unto me as a bag of myrrh (S.S. I, 13). He began to cry: ‘Rise up, get you forth’ (Ex. XII, 31).*

²⁷ Bamidbar (Numbers) 23:9

²⁸ Yeshayahu (Isaiah) 51:1

²⁹ Beresheet (Genesis) 49:24

³⁰ Tehillim (Psalms) 118:22

³¹ Yeshayahu (Isaiah) 30:14

³² Daniel 9:45

When the Bne Israel returned from Babylon, they found the Temple, walls, and city in ruins. When they rebuilt the Temple they had no ark to put in the Holy of Holies. In its place there was a very special stone:

Midrash Rabbah - Numbers XII:4 *Of the wood of Lebanon (S.S. Ioc cit.) signifies that the building of the world commenced from the spot on which the Temple was to stand. R. Jose b. Ilalafta said: Why was it called Foundation Stone? Because thereon began the foundation of the world. Hence it is written, Out of Zion the perfection of beauty, God hath shined forth (Ps. L, 2). He made the pillars thereof of silver--kesef (S.S. III, 10).*

Midrash Rabbah - Leviticus XX:4 *After the disappearance of the ark there was a foundation stone in its place. Why was it so called? R. Jose son of R. Halafta said it was because from it the foundation of the world was constructed.*

Thus we see that the ark in the first Temple sat on the stone that was the foundation of the world. The Midrash, though, paints an even more surprising picture of the foundation of the world:

Midrash Rabbah - Genesis LXXV:11 *He [David] said to Him: 'Sovereign of the Universe! Had You been wroth and forsaken and not helped Jacob, who was a pillar and a foundation of the world, as it says, But the righteous/generous is the foundation of the world:*

Mishlei (Proverbs) 10:25 *As the whirlwind passes, so [is] the wicked no [more]: but the righteous/generous [is] an everlasting foundation.*

The Midrash clearly indicates that Jacob (who is also called Israel) is a foundation of the world. Additionally, the righteous/generous are the foundation of the world just as the foundation stone was the foundation of the world. There is yet more to this foundation:

Yeshayahu (Isaiah) 28:16 *Therefore thus says the LORD HaShem, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that faithfully obeys will not make haste.*

And **Yeshua** was the Temple:

Revelation 21:22 *I did not see a temple in the city, because the LORD God Almighty and the Lamb are its temple.*

Thus we understand that the Temple, The Mashiach, and the Bne Israel are intertwined into the same entity which is the residence that HaShem desires.

The Temple = Yeshua The Mashiach ben Yosef = Israel

“The Talmud Yerushalmi writes that every generation in which the Temple, which was destroyed on the 9th of Av, is not rebuilt, should consider itself as if the Temple was destroyed in its days. We mourn the loss of the Temple on the 9th of Av. However, do we yearn for the Temple to the extent that we have a drive to improve so that we should merit it being rebuilt? Do we feel the spiritual void that exists and therefore strive to perfect our character, to deal with our fellow man properly in business and social relationships, to adhere to HaShem’s commandments and study His Torah with much faithful obedience and devotion? If we do not attempt to better ourselves, we show, as the spies did, a lack of love for HaShem’s Temple, His Bet HaMikdash. We would be just as responsible for the destruction of the Temple as the generation in which it was destroyed.”³³

³³ Rabbi Yehudah Prero

To this I would add: Every Nazarean who fails to strive to become a Hakham has failed in his mission to become a precious vessel in The Temple, The body of Mashiach.

Our Sages declare: "The Mashiach was born on Tisha B'Av, and Menachem [comfort] is his name".

Both the first and second Temple were destroyed on Tisha B'Av, the ninth of Av. Significantly, the Sages teach us that Mashiach will become manifest to the world on Tisha B'Av! This suggests an intimate connection between the Temple and the Mashiach. The prophet declares this relationship between destruction and joy:

***Zecharya (Zachariah) 8:19** Thus saith HaShem of hosts; The fast of the fourth [month], and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, **shall be to the house of Judah joy and gladness, and cheerful feasts**; therefore love the truth and peace.*

This suggests that when the physical stones are destroyed, they will be replaced by the lively stones which make up the body of Mashiach.

On Tisha B'Av we mourn because HaShem has no dwelling in His People. We lament that we are not "The House" fit for HaShem. We do not mourn for dead stones, rather we mourn because the lively stones are not yet a house, a bride fit for HaShem to dwell in. We must make it our goal to return to the ideal HaShem created at Gan Eden. We must become a part of the Last Adam. We must become a part of the body of Mashiach. It is only when we become a part of the Last Adam that we will become a fit house for the dwelling of HaShem! This is the message of Psalms chapter 98. This *will be* the message of Tisha b'Ab. This is the salvation of Yeshua. This is the message of our special Ashlamata:

***Yeshayahu (Isaiah) 40:1** Comfort ye, comfort ye My people, says your God.*

The instructions to the camp, in our Torah portion, are the instruction to the Temple of Living Stones. The silver trumpets³⁴ will convey our instructions just as surely as they conveyed HaShem's instructions to the camp of the Bne Israel, and in the Temple. Just as the trumpets were used to gather the dispersed of Israel, in our Ashlamata, so also will they gather us in the Temple.

Ashlamatah: Isaiah 27:13 – 28:8, 16

Rashi	Targum
13. ¶ And it shall come to pass on that day, that a great shofar shall be sounded [Hebrew: יִתְקַע בְּשׁוֹפָר גָּדוֹל – Yitaqa (will be blown) B'Shofar (on a Shofar) Gadol (great)], and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before the Lord on the holy mount in Jerusalem. {P}	13. And it will come to pass in that time that the great trumpet will be blown , and those who were exiled in the land of Assyria and those who were cast out to the land of Egypt will come and worship before the LORD on the holy mountain in Jerusalem.
1. ¶ Woe is to the crown of the pride of the drunkards of Ephraim and the young fruit of an inferior fig is the position of his glory, which is at the end of a valley of fatness, crushed by wine.	1. Woe to him who gives the crown to the proud, the foolish master of Israel , and gives the turban to the wicked one of the sanctuary of his praise, which is on the head of the rich valley of those wounded with wine.
2. Behold God [has] a strong and powerful [wind], like a downpour of hail, a storm of destruction, like a stream	2. Behold strong and hard strokes come from the LORD, like a storm of hail in a whirlwind like a storm

³⁴ Trumpet - תְּצַצֶּה, Strong's number 02689 is our verbal tally with our Torah portion.

Rashi	Targum
of powerful, flooding water, He lays it on the land with [His] hand.	of strong, overflowing waters, so the Gentiles will come upon them and exile them from their land to another land with the sins which are in their hands.
3. With the feet, they shall be trampled, <u>the crown of the pride of the drunkards of Ephraim.</u>	3. <u>The crown of the proud, the foolish master of Israel</u> will be trodden under foot;
4. And his glorious beauty shall be the young fruit of an inferior fig, which is on the head of the valley of fatness; as a fig that ripens before the summer, which, if the seer sees it, he will swallow it while it is still in his hand. {S}	4. and he who gives the turban to the wicked one of the sanctuary of his praise, which is on the head of the rich valley, will be like a first-ripe fig before the summer: when a man sees it, he eats it up as soon as it is in his hand.
5. On that day, the Lord of Hosts shall be for a crown of beauty and for a diadem of glory, for the rest of His people.	5. In that time the Messiah of the LORD of hosts will be a diadem of joy and a crown of praise, to the remnant of His people.
6. And for a spirit of justice to him who sits in judgment, and for might for those who bring back the war to the gate. {S}	6. and a command of true judgment to those who sit in the house of judgment, to judge true judgment and to give the victory to those who go forth in battle, to return them in peace to their houses.
7. These, too, erred because of wine and strayed because of strong wine; priest and prophet erred because of strong wine, they became corrupt because of wine; they went astray because of strong wine, they erred against the seer, they caused justice to stumble.	7. These also are drunk with wine and annihilated with old wine; priest and scribe are drunk from old wine. They are annihilated from wine, they stagger from old wine; her judges have turned after sweet food, they have gone astray.
8. For all tables were filled with vomit and ordure, without place. {P}	8. For all their tables are full of defiled and abominated food, no place of theirs is innocent of oppression.
16. ¶ Therefore, so has the Lord God said: " <u>Behold, I have laid as a foundation a stone in Zion, a fortress stone, a costly cornerstone, a foundation well founded; the believer shall not hasten.</u> "	16. Therefore, thus says the LORD God, " <u>Behold, I am appointing in Zion a king, a strong, mighty and terrible king. I will strengthen him and harden him,"</u> says the prophet, " <u>and the righteous/generous who believe in these things will not be shaken when distress comes.</u> "
17. And I will make justice the line, and righteousness/generosity the plummet, and hail shall sweep away the shelter of lies, and water shall flood the hiding-place. {S}	17. And I will make judgment straight as a building line and righteousness/generosity as a plummet stone; and My anger will burn up your safety of lies, and because you hid yourselves from the One who distresses, Gentiles will exile you."

Rashi's Commentary on Isaiah 27:13 – 28:8, 16

13 those lost in the land of Assyria Since they were scattered in a distant land, within the Sambatyon River, he calls them, 'lost.'

Chapter 28

1 the drunkards of Ephraim who would become intoxicated with the wine of the state of Prugitha, as (the Rabbis) stated (Shabbath 147b): The water of Damascus and the wine of Prugitha robbed away the ten tribes.

and the young fruit of an inferior fig is the position of his glory And the position of the planting of his glory - the young fruit of his blossom shall be

inferior figs (נבל) They are the spoiled figs, as we learned in Berachoth (40b): For noveloth. And our Sages explained: Burned by the heat.

young fruit (ציץ) synonymous with צג, as the Targum renders: (Num. 27:13) וַיִּצְצֵיץ, “and it produced young fruit,” as וַיִּצְצֵיץ.

which is planted.

at the head of a valley of fatness That is Kinnereth, whose fruits are sweet, and there they crush themselves with wine.

crushed with wine הִלְוִי נֵינ. This may also be interpreted as follows: תפארתו אשר על ראש וכו' צבי, (his glorious beauty, which is, etc.): His glorious beauty, which is on the head of the ten tribes, anointed with pride with the best oils, as it is said (Amos 6:6): “With the best oils they anoint themselves.” גיא is an expression of pride, as (supra 16:6): “Moab, they have become very proud.” (And that blossom will be like a wilting blossom) crushed by wine. So he calls them because of their drunkenness, and it is said concerning them (Amos 6:6): “Those who drink with basins of wine.”

2 Behold The Lord has a strong and powerful wind, which is like a downpour of hail and a storm of מרירי קטב, bitter destruction.

He lays it on the land with [His] hand He shall place it on their land with His strong hand and cast down the inferior figs from fig trees.

4 as a fig that ripens before the summer like the ripening of the young fruits of an inferior fig.

before the summer the time of the ripening of other figs, which, because of its early ripening, he pounces on it and swallows it while it is still in his hand. So (Dan. 9:14), “He hastened the evil and brought it upon us.”

5 On that day When the transgressors are destroyed.

for a crown of beauty for the remaining righteous men among them.

6 And for a spirit of justice will the Holy One, blessed be He, be, i.e., to teach justice, to him who sits in judgment.

and for might will He be for those who bring back the war, the war of Torah.

7 These too who sit in judgment and return the war in this generation, i.e., the best and most esteemed among them, erred because of wine, for now there is no good in them. **t**

hey erred against the seer They mocked the words of the prophets. Jonathan renders: with eating delicacies, which they saw as a pleasure to them.

they caused justice to stumble (פָּקוּ פְּלִילִיָּה), they caused justice to stumble. פָּקוּ is an expression similar to (Nahum 2:11), “The stumbling (פִּיק) of knees”; (I Sam. 25:31) “A stumbling block (פִּיקָה).”

8 For all tables I.e., all their tables are of sacrifices for the dead, i.e., the pagan deities, which are like vomit and ordure.

without a place (I.e.) the mind cannot tolerate them.

16 Behold, I have laid a foundation This is the past tense. Comp. (Esther 1:8) “For so had the king established (נִסָּד).” And so must it be interpreted: Behold, I am He Who has already laid [a stone in Zion. Already] a decree has been decreed before Me, and I have set up the King Messiah, who shall be in Zion as an אֶבֶן בִּיחָן, a fortress stone, an expression of a fortress and strength. Comp. (infra 32:14) “A tower and a fortress (וּבִיחָן).” Comp. also (supra 23:13) “They erected its towers (בְּחִינֵי).”

a foundation well founded (מוֹסָד מוֹסָד). The first one is voweled with a patah because it is in the construct state, a foundation of a foundation, which is a solid foundation.

the believer shall not hasten Whoever believes this word shall not hasten it. He shall not say, “If it is true, let it come quickly.”

Special Ashlamatah: Isaiah 40:1-26

Rashi	Targum
1. "Console, console My people," says your God.	1. Prophets, prophesy consolations to My people, says your God.
2. Speak to the heart of Jerusalem and call to her, for she has become full [from] her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins.	2. Speak to the heart of Jerusalem and prophesy to her that she is about to be filled with people of her exiles, that her sins have been forgiven her, that she has taken a cup of consolations before the LORD as if she suffered two for one for all her sins.
3. A voice calls, "In the desert, clear the way of the Lord, straighten out in the wilderness, a highway for our God."	3. A voice of one who cries: "In the wilderness clear the way before the people of the LORD, level in the desert highways before the congregation of our God."
4. Every valley shall be raised, and every mountain and hill shall be lowered, and the crooked terrain shall become a plain and the close mountains a champaigne.	4. All the valleys will be lifted up, and every mountain and hill be made low; the uneven ground will become a plain and a baked place a vale.
5. And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke.	5. And the glory of the LORD will be revealed, and all the sons of flesh will see it together, for by the Memra of the LORD it is so decreed."
6. A voice says, "Call!" and it says, "What shall I call?" "All flesh is grass, and all its kindness is like the blossom of the field.	6. A voice of one who says, "Prophecy!" And he answered and said, "What will I prophesy?" All the wicked/Lawless are as the grass, and all their strength like the chaff of the field.
7. The grass shall dry out, the blossom shall wilt, for a wind from the Lord has blown upon it; behold the people is grass.	7. The grass withers, its flower fades, for the spirit from the LORD blows upon it; surely the wicked/Lawless among the people are reckoned as the grass.
8. The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever.	8. The wicked/Lawless dies, his conceptions perish; but the Word of our God stands forever.
9. Upon a lofty mountain ascend, O herald of Zion, raise your voice with strength, O herald of Jerusalem; raise [your voice], fear not; say to the cities of Judah, "Behold your God!"	9. Get you up to a high mountain, prophets who herald good tidings to Zion; lift up your voice with force, you who herald good tidings to Jerusalem, lift up, fear not; say to the cities of the house of Judah, "The kingdom of your God is revealed!"
10. Behold the Lord God shall come with a strong [hand], and His arm rules for Him; behold His reward is	10. Behold, the LORD God is revealed with strength, and the strength of His mighty arm rules before Him;

Rashi	Targum
with Him, and His recompense is before Him.	behold, the reward of those who perform His Memra is with him, all those whose deeds are disclosed before Him.
11. Like a shepherd [who] tends his flock, with his arm he gathers lambs, and in his bosom he carries [them], the nursing ones he leads.	11. Like the shepherd who feeds his flock, he gathers lambs in his arm, he carries tender ones in his bosom, and leads nursing ewes gently.
12. Who measured water with his gait, and measured the heavens with his span, and measured by thirds the dust of the earth, and weighed mountains with a scale and hills with a balance?	12. Who says these things? One who lives, speaks and acts, before whom all the waters of the world are reckoned as the drop in the hollow of hand and the length of the heavens as if with the span established, the dust of the earth as if measured in a measure and the mountains as if indeed weighed and the hills, behold just as in the balance.
13. Who meted the spirit of the Lord, and His adviser who informs Him?	13. Who established the holy spirit in the mouth of all the prophets, is it not the LORD? And to the righteous/generous who perform His Memra He makes known the words of His pleasure.
14. With whom did He take counsel give him to understand, and teach him in the way of justice, and teach him knowledge, and the way of understandings did He let him know?	14. Those who besought before Him, He caused to apprehend wisdom and taught them the path of judgment and gave their sons the Law and showed the way of understanding to their son's sons.
15. Behold the nations are like a drop from a bucket, and like dust on a balance are they counted; behold the islands are like fine [dust] that blows away.	15. Behold, the peoples are like the drop from a bucket, and are accounted like dust on the scales; behold, the islands are like the fine dust which flies.
16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings.	16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burn offering.
17. All the nations are as nought before Him; as things of nought and vanity are they regarded by Him.	17. All the peoples, their deeds are as nothing; they are accounted extirpation and destruction before Him.
18. And to whom do you compare God, and what likeness do you arrange for Him?	18. Why are you planning to contend before God, or what likeness do you prepare before Him?
19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches.	19. Behold the image! The workman makes it, and the smith overlays it with gold, and the smith attaches silver chains to it.
20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move.	20. He cuts down a laurel, he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move.
21. Do you not know, have you not heard has it not been told to you from the beginning ? Do you not understand the foundations of the earth ?	21. Have you not known? Have you not heard? Has not the fact of creation's orders been told you from the beginning ? Will you not understand , so as to fear before Him who created the foundations of the earth ?
22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell.	22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him as grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah's house;
23. Who brings princes to nought, judges of the land He made like a thing of nought.	23. Who hands over rulers to weakness, and makes the judges of the earth as nothing.
24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on	24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His

Rashi	Targum
them, and they dried up, and a tempest shall carry them away like straw.	Memra, as the whirlwind the chaff, will scatter them.
25. "Now, to whom will you compare Me that I should be equal?" says the Holy One.	25. Whom then will you liken before Me, and compare (Me): says the Holy One.
26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing.	26. Lift up your eyes to the height and see, so as to fear before Him who created these, who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing.

Rashi's Commentary on Isaiah 40:1-26

1 Console, console My people He returns to his future prophecies; since from here to the end of the Book are words of consolations, this section separated them from the prophecies of retribution. Console, you, My prophets, console My people.

2 for she has become full [from] her host Jonathan renders: She is destined to become full from the people of the exiles, as though it would say, "She has become full from her host." Others interpret צָבָאָה like (Job 7:1), "Is there not a time (צָבָאָה) for man on the earth?"

has been appeased Heb. נִרְצָה, has been appeased.

for she has taken etc. [Jonathan paraphrases:] For she has received a cup of consolation from before the Lord as though she has been punished doubly for all her sins. According to its simple meaning, it is possible to explain, 'for she received double punishment.' Now if you ask, how is it the standard of the Holy One, blessed be He, to pay back a person double his sin, I will tell you that we find an explicit verse (Jer. 16:18): "And I will pay first the doubling of their iniquity and their sin."

3 A voice The Holy Spirit calls, "In the desert, the way to Jerusalem."

clear the way of the Lord for her exiles to return to her midst. [The Warsaw edition yields:]

Clear the way of the Lord The way of Jerusalem for her exiles to return to her midst.

4 Every valley shall be raised and the mountain shall be lowered, thus resulting in a smooth, even, and easily traversed road.

and the close mountains Heb. רִקְסִים, mountains close to each other, and because of their proximity, the descent between them is steep and it is not slanted, that it should be easy to descend and ascend. ([The word] רִקְסִים is translated by Jonathan as 'banks,' an expression of height like the banks of a river.)

close mountains Heb. רִקְסִים. Comp. (Ex. 28: 28) "And they shall fasten (וַיִּרְצֶם) the breastplate."

a champagne Canpayne in O.F., a smooth and even terrain.

6 A voice from the Holy One, blessed be He, says to me, "Call!"

and it says My spirit says to Him, "What shall I call?" And the voice answers him, "Call this, all flesh is grass. All those who are haughty their greatness shall be turned over and become like grass. ([Manuscripts yield:] All the

princes of the kingdom their greatness shall be turned over and shall wither away [lit. shall end] like grass.)

and all its kindness is like the blossom of the field For “the kindness of the nations is sin” (Prov. 14:34). [Ed. note: We have inverted the order of Rashi and followed the order of K’li Paz and Parshandatha, to connect the second part of the verse with the first. Rashi’s explanation of the second part follows his first explanation of the first part. In the Lublin edition, the second explanation of the first part of the verse interrupts the sequence.] (Another explanation is: All flesh is grass.) A person’s end is to die; therefore, if he says to do kindness, he is like the blossom of the field, that is cut off and dries, and one must not rely on him, for he has no power to fulfill his promise, perhaps he will die, for, just as the grass dries out and the blossom wilts, so is it that when a man dies, his promise is null, but the word of our God shall last for He is living and existing, and He has the power to fulfill. Therefore, “Upon a lofty mountain ascend and herald, O herald of Zion, for the promise of the tidings emanates from the mouth of Him Who lives forever.”

7 shall wilt Heb. נָבֵל, wilt.

9 O herald of Zion Heb. מְבַשְּׂרֵת. The prophets who herald Zion. [This is the feminine form.] Elsewhere (infra 52:7), he says, “the feet of the herald (מְבַשֵּׂר).” [This is the masculine form.] This denotes that if they are worthy, he will be as swift as a male. If they are not worthy, he will be as weak as a female and will delay his steps until the end.

10 shall come with a strong [hand] to mete out retribution upon the heathens. ([Mss. read:] Upon the nations.)

behold His reward is with Him It is prepared with Him for the righteous.

and His recompense [lit. His deed,] the recompense for the deed, which He is obliged to give them.

11 Like a shepherd [who] tends his flock Like a shepherd who tends his flock; with his arm he gathers lambs, and he carries them in his bosom.

the nursing ones he leads [Jonathan renders:] The nursing ones he leads gently, the nursing sheep.

he leads Heb. יְנַהֵל, lit. he shall lead, like מְנַהֵל, he leads.

12 Who measured etc. He had the power to do all this, and surely He has the power to keep these promises.

with his gait Heb. בְּשָׁעָלוֹ, with his walking, as it is said (Habakkuk 3:15): “You trod with Your horses in the sea.” Comp. (Num. 22:24) “In the path (בְּמִשְׁעָלוֹ) of the vineyards, a path (for walking).” Another explanation is that שָׁעַל is the name of a receptacle. Comp. (Ezekiel 13: 19) “For measures (בְּשָׁעָלוֹ) of barley.”

measured Amolad in O.F., an expression of measure and number. Comp. (Ex. 5:18) “And the number (וְתִכְּהוּ) of bricks you shall give.”

and measured by thirds Heb. בְּשִׁלְשָׁה, and measured by thirds, one third wilderness, one third civilization, and one third seas and rivers. Another interpretation: שִׁלְשָׁה, from the thumb to the middle finger, the third of the fingers. Menahem explains it as the name of a vessel. Comp. (Ps. 80:6) “And You gave them to drink tears with a vessel (שִׁלְשִׁי).”

and weighed mountains with a scale Everything according to the earth, a heavy mountain He inserted into hard earth, and the light ones into soft earth.

13 Who meted the Holy Spirit in the mouth of the prophets? The Lord prepared it, and He is worthy of belief.

and His adviser who informs Him [and the one with whom He takes counsel He informs] of His spirit. So did Jonathan render it. [Who meted out the spirit? The Lord, and the one with whom He takes counsel He informs him, i.e., the righteous in whom God confides, He informs of His plans for the future.] But, according to its context, שֵׁנִי עֲצָתוֹ refers back to the beginning of the verse. Who meted out His spirit and who is His adviser who informs the Holy One, blessed be He, of counsel?

14 With whom did He take counsel and give him to understand With which of the heathens ([mss., K'li Paz:] nations) did He take counsel, as He took counsel with the prophets, as it is said concerning Abraham (Gen. 18:17): "Do I conceal from Abraham...?"

and give him to understand, and teach him in the way of justice With which one of the heathens ([mss., K'li Paz:] nations) did He do so, that He taught him wisdom as He did to Abraham, to whom He gave a heart to recognize Him by himself and to understand the Torah, as it is said (ibid. 26:5): "And he kept My charge," and Scripture states further (ibid. 18:19), "For he commands etc." And his kidneys would pour forth wisdom to him, as it is said (Ps. 16:7): "Even at night my kidneys chastised me."

With whom did He take counsel and who gave Him to understand [With which man did He take counsel and which] man gave the Holy One, blessed be He, [to understand?] Behold all the nations are like a drop in a bucket, and how could they teach Him?)

15 Behold the nations are like a drop from a bucket And are not worthy to Him to appoint some of them as prophets to reveal His secret.

like a drop from a bucket Heb. כָּמֶר, like a bitter drop that drips from the bottom of the bucket, bitter from the putrid water that is embedded in the bucket and the decay of the wood, limonede in O.F.

and like the dust of a balance for the copper corrodes and wears off.

like fine fine dust.

that blows away [lit. that will be taken.] Like dust that is picked up and goes up through the wind, like fine dust that is carried away.

16 there is not enough to burn on His altar.

and its beasts (the beasts] of the Lebanon there is not enough for burnt offerings. Another explanation is:

And the Lebanon etc. to expiate the iniquity of the heathens.

17 All the nations are as naught before Him In His eyes they are as naught, and are not regarded by Him.

19 melted Heb. נָסָה, an expression of melting (מִסְכָּה).

the craftsman has melted The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

and chains Heb. וַתִּקּוּת, and chains

20 He who is accustomed to select תִּרְוִימָה. Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

He who is accustomed Heb. המקטן. Comp. (Num. 22:30) “Have I been accustomed (ההספן הספנת) ?”

to select Heb. תרומה, separation, selection of the trees.

21 Do you not know...the foundations of the earth Who founded it, and you should have worshipped Him.

22 the circle Heb. חוג, an expression similar to (infra 44:13) “And with a compass (ויבמחוגה),” a circle (compas in O.F.).

and whose inhabitants are to Him [lit. before Him] like grasshoppers.

like a curtain Heb. כדק, a curtain, toile in French.

24 Even [as though] they were not planted They are even as though they were not planted.

even [as though] they were not sown And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

their trunk is not rooted in the earth When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every שָׁרֵשׁ, root, in Scripture is accented on the first letter, and the ‘reish’ is vowelized with a ‘patah’ [segol]. This one, however, is accented on the latter syllable and it is vowelized with a ‘kamatz katan’ [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

26 who created these All the host that you will see on high.

because of His great might that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

Pirque Abot – MeAm Lo'ez
Pereq Dalet
Mishnah 4:2
By: Rabbi Yitschaq (ben Mosheh) Magriso

Ben Azzai said: Run to [do even] a light precept, and flee from sin. For a good deed brings on [another] good deed, and a sin brings on a sin. For the reward of a good deed is a good deed, and the reward of a sin is a sin.

The name of this master was also Shimeon, and he assumed his father's name for the same reason as Ben Zoma (4:1). He was therefore called Ben Azzai, literally "the son of Azzai."

Ben Azzai teaches us that we must always remember that good deeds seem to be running away from us. This is because the Evil Urge (*Yetzer HaRa*) is always placing a distance between the person and the good deed, placing all sorts of stumbling blocks in his way. This is the job of the Evil Urge.

As the good deed keeps on moving away from the person, he must continually keep running after it, so as to finally attain it. He must not listen to the Evil Urge, for it will never allow him to do the good deed (*mitzvah*).

Conversely, a sin (*averah*) constantly seems to be pursuing a person. This is because the Evil Urge keeps on bringing it nearer and nearer to the person, urging him to do it and enjoy himself in this world. Therefore, it appears as if the sin is chasing the person. It is thus imperative that the person keep running away from the sin, just as he would flee from a murderer.

The master thus said, **"Run toward a light precept, and flee from a sin."** When a good deed seems to run away from you, run after it in order to reach it. When a sin seems to be running after you, run away from it. Even if it is a **"light precept,"** it should not be a bagatelle in your eyes. Make every effort to do it, since **one good deed leads to another.**

This is the way of life. When a person does one good deed, it becomes easier for him to do another. Similarly, when a person commits one sin, it is difficult to break away from it, and the sin can be repeated again and again.

Furthermore, **"the reward for a good deed is a good deed."** Even if the good deed was trivial, it will result in Providence helping the person to do another good deed. The same is true of a sin. When a person commits a sin, Providence abandons him, and does not help him. Thus, he keeps on committing sins.

Therefore, even if the sin appears very minor, it should be carefully avoided. When a person violates a prohibition (*issur*), no matter how minor, it can lead him to commit other, more serious sins.

The expression, **"for the reward of a good deed is a good deed, and the reward of a sin is a sin,"** can also be interpreted in another way. When a person does a good deed with pleasure and joy, besides the reward (*sakhar*) that he has for the good deed itself, he also receives reward for having done it with joy. [Although this joy is the automatic reward for the good deed, it is still considered a good deed in its own right.] The same is true of a sin. Besides the penalty in the next world for the sin itself, there is an additional penalty for the pleasure (reward) with which it was committed.

[Besides meaning **"reward"**, the word *sakhar* also means "payment."] Some commentaries therefore interpret the master's words to mean, **"for the payment of a good deed is a good deed."** He is teaching us that besides the reward that a person has for doing a good deed, he also has additional reward for "running to do a good deed" and wanting to do it.

As proof of this, the master says, **"the payment for a good deed is a good deed."** When a person does a good deed that involves spending money, it is obvious that besides his reward in the Future World for the good deed itself, there is also a reward for the money that was spent. Spending money to do good is a good deed in itself.

It is obvious that running to do a good deed is a good deed in itself. Besides the reward for doing the good deed, there is a reward for running, planning, and desiring to do it.

The same is true of sin. Besides the reward for avoiding sin, there is a reward for "running away from sin."

As proof of this, the master says, **"the payment for a sin is a sin"**. If a person pays for a sin, as when he gives money to a prostitute (*zonah*), besides his punishment in the next world for the sin committed, there is punishment for the money which he spent for the sin. Committing a sin casually is not as serious as committing a sin for which money is paid. When a person pays for sin, it is a sign that he has so much lust (*chibah*) that he is even willing to spend good money for it.

From this we also see that **"running away from sin"** and exerting effort not to commit it is also a virtuous deed for which one is rewarded.

Other commentaries explain the statement **"the reward of a good deed is a good deed,"** in somewhat different manner. We have already noted that whenever a person does a good deed, there is created for him a good angel.

Conversely, when a person commits a sin, a Denouncer (*mekatreg*) is created for him. This Denouncer ultimately takes revenge on the person for having committed the sin.

The master says that a person should not be surprised by the fact that one good deed brings on another. For the reward of a good deed is the creation of an angel who will automatically reward the doer. The opposite is true of a sin. If a good deed has the power to create an angel, it obviously has the power to generate another good deed; and the converse is again true of a sin.

Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

B'midbar (Numbers) 10:1 – 11:15
Yeshayahu (Isaiah) 27:13 – 28:8, 16
Special Ashlamata - Yeshayahu (Isaiah) 40:1-26
Tehillim (Psalms) 98
Mk 10:42-45, Lk 22:24-30, Rm 2:17-24,

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.

Make / Done - עשה, Strong's number 06213.

Trumpet - הצצרה, Strong's number 02689.

The verbal tallies between the Torah and the Ashlamata are:

LORD - יהוה, Strong's number 03068.

Saying / Says - אמר, Strong's number 0559.

Blow / Blown - תקע, Strong's number 08628.

Bamidbar (Numbers) 10:1 And the **LORD <03068>** spake <01696> (8762) unto Moses <04872>, **saying <0559> (8800)**, 2 **Make <06213> (8798)** thee two <08147> **trumpets <02689>** of silver <03701>; of a whole piece <04749> shalt thou **make <06213> (8799)** them: that thou mayest use <01961> (8804) them for the calling <04744> of the assembly <05712>, and for the journeying <04550> of the camps <04264>. 3 And when they shall **blow <08628> (8804)** with them <02004>, all the assembly <05712> shall assemble <03259> (8738) themselves to thee at the door <06607> of the tabernacle <0168> of the congregation <04150>.

Tehillim (Psalms) 98:1 « A Psalm <04210>. » O sing <07891> (8798) unto the **LORD <03068>** a new <02319> song <07892>; for he hath **done <06213> (8804)** marvellous things <06381> (8737): his right hand <03225>, and his holy <06944> arm <02220>, hath gotten him the victory <03467> (8689).

Tehillim (Psalms) 98:6 With **trumpets <02689>** and sound <06963> of cornet <07782> make a joyful noise <07321> (8685) before <06440> the LORD <03068>, the King <04428>.

Yeshayahu (Isaiah) 27:13 And it shall come to pass in that day <03117>, that the great <01419> trumpet <07782> shall be **blown <08628> (8735)**, and they shall come <0935> (8804) which were ready to perish <06> (8802) in the land <0776> of Assyria <0804>, and the outcasts <05080> (8737) in the land <0776> of Egypt <04714>, and shall worship <07812> (8694) the **LORD <03068>** in the holy <06944> mount <02022> at Jerusalem <03389>.

Yeshayahu (Isaiah) 28:16 Therefore thus **saith <0559> (8804)** the Lord <0136> GOD <03069>, Behold, I lay <03245> (8765) in Zion <06726> for a foundation a stone <068>, a tried <0976> stone <068>, a precious <03368> corner <06438> stone, a sure <03245> (8716) foundation <04143>: he that believeth <0539> (8688) shall not make haste <02363> (8686).

Hebrew:

Hebrew	English	Torah Seder Num 10:1 – 11:15	Psalms Psa 98:1-	Ashlamatah Is 27:13 – 28:8, 16
אֵלֶּה	this	Num. 10:28		Isa. 28:7
אֱלֹהִים	GOD	Num. 10:9 Num. 10:10	Ps. 98:3	
אָמַר	saying, spoke	Num. 10:1 Num. 10:29 Num. 10:30 Num. 10:31 Num. 10:35 Num. 10:36 Num. 11:4		Isa. 28:16
אֶפְרַיִם	Ephraim	Num. 10:22		Isa. 28:1 Isa. 28:3
אֶרֶץ	land, ground, earth	Num. 10:9 Num. 10:30	Ps. 98:3 Ps. 98:4 Ps. 98:9	Isa. 27:13 Isa. 28:2
אֲשֶׁר	which, whom	Num. 10:29 Num. 10:32 Num. 11:4 Num. 11:5		Isa. 28:1 Isa. 28:4
בֹּא	come, go	Num. 10:9 Num. 10:21	Ps. 98:9	Isa. 27:13
גַּם	also	Num. 11:4		Isa. 28:7
הָיָה	use, came, come, became	Num. 10:2 Num. 10:11 Num. 10:32 Num. 10:35 Num. 11:1		Isa. 27:13 Isa. 28:5
הָרַ	mount, mountain	Num. 10:33	Ps. 98:8	Isa. 27:13
זָכַר	remember	Num. 10:9 Num. 11:5	Ps. 98:3	
חֲצֹצְרָה	trumpets	Num. 10:2 Num. 10:8 Num. 10:9 Num. 10:10	Ps. 98:6	
יָד	through, hand	Num. 10:13		Isa. 28:2
יָדַע	know, known	Num. 10:31	Ps. 98:2	
יְהוָה	LORD	Num. 10:1 Num. 10:9 Num. 10:10 Num. 10:13 Num. 10:29 Num. 10:32 Num. 10:33 Num. 10:34 Num. 10:35 Num. 10:36 Num. 11:1 Num. 11:2 Num. 11:3	Ps. 98:1 Ps. 98:2 Ps. 98:4 Ps. 98:5 Ps. 98:6 Ps. 98:9	Isa. 27:13 Isa. 28:5 Isa. 28:16
יּוֹם	day	Num. 10:10 Num. 10:33		Isa. 27:13 Isa. 28:5
יָשַׁב	dwell		Ps. 98:7	Isa. 28:6

Hebrew	English	Torah Seder Num 10:1 – 11:15	Psalms Psa 98:1-	Ashlamatah Is 27:13 – 28:8, 16
יָשַׁע	saved	Num. 10:9	Ps. 98:1	
יִשְׂרָאֵל	Isreal	Num. 10:4 Num. 10:12 Num. 10:28 Num. 10:29 Num. 10:36 Num. 11:4	Ps. 98:3	
כֹּהֵן	priestly, priest	Num. 10:8		Isa. 28:7
כָּל	all, whole, entire, every	Num. 10:3 Num. 10:25	Ps. 98:3 Ps. 98:4	Isa. 28:8
כֵּן	so, thus, inasmuch	Num. 10:31		Isa. 28:16
כַּף	hands		Ps. 98:8	Isa. 28:4
מִלְחָמָה	war	Num. 10:9		Isa. 28:6
מִצְרַיִם	Egypt	Num. 11:5		Isa. 27:13
מָקוֹם	place	Num. 10:29 Num. 11:3		Isa. 28:8
נָתַח	came	Num. 10:36		Isa. 28:2
עֵין	eyes	Num. 10:31	Ps. 98:2	
פָּנִים	before, face	Num. 10:9 Num. 10:10 Num. 10:33 Num. 10:35	Ps. 98:6 Ps. 98:9	
צָבָא	armies	Num. 10:14 Num. 10:15 Num. 10:16 Num. 10:18 Num. 10:19 Num. 10:20 Num. 10:22 Num. 10:23 Num. 10:24 Num. 10:25 Num. 10:26 Num. 10:27 Num. 10:28		Isa. 28:5
קָדַשׁ	holy		Ps. 98:1	Isa. 27:13
רָאָה	see, seen		Ps. 98:3	Isa. 28:4
רֹאשׁ	heads	Num. 10:4 Num. 10:10		Isa. 28:1 Isa. 28:4
רֹעַ	alarm	Num. 10:7 Num. 10:9	Ps. 98:4 Ps. 98:6	
שׁוּב	turn, return	Num. 10:36 Num. 11:4		Isa. 28:6
שׁוֹפָר	hom		Ps. 98:6	Isa. 27:13
שָׂמֵן	fertile			Isa. 28:1 Isa. 28:4
תָּקַע	blown, blow	Num. 10:3 Num. 10:4 Num. 10:5 Num. 10:6 Num. 10:7 Num. 10:8 Num. 10:10		Isa. 27:13
עָם	people	Num. 11:1	Ps. 98:9	Isa. 28:5

Hebrew	English	Torah Seder Num 10:1 – 11:15	Psalms Psa 98:1-	Ashlamatah Is 27:13 – 28:8, 16
		Num. 11:2		
	make, do, did	Num. 10:2	Ps. 98:1	

Greek:

Greek	English	Torah Seder Num 10:1 – 11:15	Psalms Psa 98:1-9	Ashlamatah Is 27:13 – 28:8, 16	Peshat Mk/Jude/Pet Mk 10:42-45	Remes 1 Luke Lk 22:24-30	Remes 2 Acts/Romans Rm 2:17-24
ἀλήθεια	truth		Psa 98:3				Rom. 2:20
ἄν	whenever	Num 10:32			Mk. 10:43 Mk. 10:44		
βασιλεύς	king		Psa 98:6			Lk. 22:25	
διακονέω	served				Mk. 10:45	Lk. 22:26 Lk. 22:27	
δίδωμι	give, given	Num 10:29 Num 11:13			Mk. 10:45		
δοκέω	recognized, regarded				Mk. 10:42	Lk. 22:24	
ἔθνος	nation		Psa 98:2		Mk. 10:42	Lk. 22:25	Rom. 2:24
ἔρχομαι	come, came		Psa 98:8		Mk. 10:45		
ἐσθίω	eat, ate, devour	Num 11:5 Num 11:13		Isa 28:8		Lk. 22:30	
θέλω / ἐθέλω	want			Isa 28:4	Mk. 10:43 Mk. 10:44		
θεός	GOD	Num. 10:9 Num. 10:10	Ps. 98:3				Rom. 2:17 Rom. 2:23 Rom. 2:24
καλέω	called	Num 11:3				Lk. 22:25	
κρίνω	judge		Psa 98:9			Lk. 22:30	
κύριος	LORD	Num. 10:1 Num. 10:9 Num. 10:10 Num. 10:13 Num. 10:29 Num. 10:32 Num. 10:33 Num. 10:34 Num. 10:35 Num. 10:36 Num. 11:1 Num. 11:2 Num. 11:3	Ps. 98:1 Ps. 98:2 Ps. 98:4 Ps. 98:5 Ps. 98:6 Ps. 98:9	Isa. 27:13 Isa. 28:5 Isa. 28:16			
λέγω	saying, spoke	Num. 10:1 Num. 10:29 Num. 10:30 Num. 10:31 Num. 10:35 Num. 10:36 Num. 11:4		Isa. 28:16		Lk. 22:25 Lk. 22:25	Rom. 2:22
μέγας	great			Isa 27:13	Mk. 10:42 Mk. 10:43	Lk. 22:24 Lk. 22:26 Lk. 22:27	
ὄνομα	names	Num 11:3					Rom. 2:24

Greek	English	Torah Seder Num 10:1 – 11:15	Psalms Psa 98:1-9	Ashlamatah Is 27:13 – 28:8, 16	Peshat Mk/Jude/Pet Mk 10:42-45	Remes 1 Luke Lk 22:24-30	Remes 2 Acts/Romans Rm 2:17-24
ὅς / ὅ / ὅ	which, who	Num. 10:29 Num. 10:32 Num. 11:4 Num. 11:5		Isa. 28:1 Isa. 28:4	Mk. 10:43 Mk. 10:44		Rom. 2:23
οὕτω	so, thus, as much as	Num. 10:31		Isa. 28:16	Mk. 10:43	Lk. 22:26	
πᾶς	all, whole, every, entire	Num. 10:3 Num. 10:25	Ps. 98:3 Ps. 98:4	Isa. 28:8	Mk. 10:44		
πατήρ	father	Num 11:12				Lk. 22:29	
πίνω / πῖω	drink					Lk. 22:30	
πολύς / πολλός	many, much			Isa 28:2	Mk. 10:45		
πρώτος	first	Num 10:13 Num 10:14			Mk. 10:44		
τι,φ	who, what					Lk. 22:24 Lk. 22:27	
υἱός	son	Num 10:8 Num 10:12 Num 10:14 Num 10:15 Num 10:16 Num 10:17 Num 10:18 Num 10:19 Num 10:20 Num 10:21 Num 10:22 Num 10:23* Num 10:24 Num 10:25* Num 10:26 Num 10:27* Num 10:28 Num 10:29 Num 11:4			Mk. 10:45		
φυλή	tribe	Num 10:15 Num 10:16 Num 10:19 Num 10:20 Num 10:23 Num 10:24 Num 10:26 Num 10:27				Lk. 22:30	
ψυχή	soul	Num 11:6			Mk. 10:45		
καθω,φ	just					Lk. 22:29	Rom. 2:24

NAZAREAN TALMUD

SIDRA OF B'MIDBAR (NUMBERS) 10:1 – 11:15

“SHABBAT NACHAMU 1” “OF OUR CONSOLATION 1”

BY: H. EM RABBI DR. ADON ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA

LUQAS (LK)

MISHNAH א:א

HAKHAM TSEFET'S SCHOOL OF

PESHAT

MORDECHAI (MK)

Mishnah א:א

And a dispute also occurred among them as to which of them was recognized as being greatest (Heb. Gadol).³⁵ So he said to them, “The kings of the Gentiles exercise despotic lordship over them, and those who have authority over them are called benefactors. But you are not to be like this! But the one who is greatest among you must become like the youngest (newest), and the one who leads must be like the one who serves. For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am in your midst as the one who serves. “And you are the ones who have remained with me in my trials, and I confer on you a kingdom/governance, just as my Father conferred it on me, that you may eat and drink at my table in my kingdom/governance of God through the Bate Din and Hakhamim, **and you will sit on thrones judging the twelve tribes of Israel.**

But having called them (all his talmidim) to him, Yeshua said to them, you know that those who presume to rule over the Gentiles, and their great (Heb. גָּדוֹל) men exercise oppressive authority over them. But, it will not be so among you; but whoever desires to become the greatest (Heb. גָּדוֹל) (reach maturity i.e. become a Hakham) among you must first be your ministering courtier (Paqid). And whoever of you desires to become (the) first (Heb. הָרִאשׁוֹן), he will be a courtier before all. For even the Son of Man (the Prophet) did not come to be served, but to serve, and to give his life (Heb. נָפֶשׁ) as a ransom³⁶ (Heb. גְּאֻלָּה) for many slaves.

HAKHAM SHAUL'S SCHOOL OF REMES

ROMANS :

MISHNAH א:א

¶ If you **claim**³⁷ to be a Jew,³⁸ now (through conversion) and rest³⁹ in the Torah/Nomos,⁴⁰ boast⁴¹ in God,

³⁵ See Peshat translation

³⁶ λύτρον used here to mean גָּאֹל not כָּפַר to atone and not פָּדָה with the idea of ransom pointing to action not subject. cf. Vayikra 25:48. Here the language smacks of a sign of the שְׁמִטָּה year or יוֹבֵל. כָּפַר contains the idea of atonement as a sacral rite. Here the language betrays that thought.

³⁷ Or “called” (קָרָא) a Jew. This gives a sense that Hakham Shaul is speaking to a Gentile Convert.

³⁸ We should take note that the “bulleted” list is a list of the things the Jewish people are responsible for teaching the Gentiles, i.e. Torah. Cf. Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p.164

³⁹ ἐπανάπαυσις means to trust in, rely on and place one's confidence in. Here the subject is the Torah. In the positive sense, “resting” or “relying on” the Torah means to accept the Torah as the παρακλήτωρ – *parakletos*, comforter.

⁴⁰ To “rest” in what the Torah requires also means that the addressee is comfortable with the “just requirements of the Torah.” Cf. Rm. 8:4 Δικαίωμα - a regulation relating to just or right action, *regulation, and requirement*. Also an **action that meets expectations as to what is right or just, righteous deed**. Here Hakham Shaul connects with the seven weeks of *Nachamu* (comfort – Strengthening).

⁴¹ For Philo self-glorying is wrong because in it we do not acknowledge God as the Giver of all good but forget Him and usurp His glory. The righteous, by humbly submitting to divine grace, stand high with God and thus achieve true glory. Cf. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 3:647.

know His will, and discern the things that are superior, being⁴² instructed from the Torah. And if you are convinced that you are guiding the blind,⁴³ a light to those in darkness (i.e. for/to the Gentiles), an instructor of the foolish (heartless), a teacher of the immature,⁴⁴ having in the Torah intimate (embodiment) knowledge (Da'at) and truth then you, who teach others, don't you teach yourself? You who proclaim (the Mesorah), "You must not steal," do you steal? You say, "You must not commit adultery," do you commit adultery? You detest idols do you commit sacrilege? You boast in the Torah, do you dishonor God by violating the Torah? For, as it is written: *"When they came to the nations where they went, they profaned My holy name, because it was said about them, 'These are the people of the LORD, yet they had to leave His land in exile.'"* (Ezek 36:20)

Nazarean Codicil to be read in conjunction with the following Torah Seder

Num 10:1 – 11:15	Ps 98	Is 27:13 – 28:8, 16	Mordecai 10:42-45	1 Luqas 22:24-30	Romans 2:17-24
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

BEGINNING WITH CHESED

This Torah Seder (Numbers 101-11:15) shows us that the Egyptian life was focused on the pleasures of life rather than subservience to G-d. Here we are not speaking of the Jewish slaves of the Egyptians but the Egyptians themselves. However when speaking of the B'ne Yisrael, the Torah Seder demonstrates the wants of a people that had yet to master their entire being. Another perspective found in this Torah Seder is a group of people preparing to meet at Sinai and receive the Torah. It is easy to serve personal motives rather than be of service to G-d. The Torah Seder we read last week demonstrated two of Yeshua's Talmidim that possessed a desire to sit near him when Yeshua would sit at his seat of honor. There is nothing wrong with this desire. Yeshua's talmidim demonstrated a desire to sit near their teacher who would carry them into the Olam HaBa. However, when that type of desire permeates every act of our being and when we are wholly consumed by it, we have entered into an unhealthy state. Without the true measure of chesed, the will is imbalanced and we will fall prey to attitudes that fail to find a real happy medium.

YEHI RATZON

And may it be Your will, Adonai, our God and God of our fathers, to make us study Torah regularly, and hold fast to Your commandments. Do not bring us into the grasp of sin, nor into the grasp of transgression. Do not cause us to be tested nor scorned (nor be held in contempt). Distance us from the Evil Inclination and bond us to the Good Inclination. Grant us love, favor, kindness, and compassion in Your eyes and in the eyes of all who see us, and bestow bountiful kindness upon us. Blessed are You, Adonai, who bestows bountiful kindness upon His people Yisrael.

It is said that Rabbi Yehuda HaNasi prayed this prayer every day after morning Shacharit.

Berakhot 16a Rabbi on concluding his prayer added the following: May it be Thy will, O Lord our God, and God of our fathers, to deliver us from the impudent and from impudence, from an evil man, from evil hap, from the evil impulse, from an evil companion, from an evil neighbor, and from the destructive Accuser, from a hard

⁴² Present tense "being," instructed in the Torah. This gives strength to the argument that Hakham Shaul is addressing a Proselyte or Convert.

⁴³ The active sense of "being" is carried over into the idea of "being" a guide to the blind, i.e. Gentiles or new converts. This also lends itself to the notion that this "Convert" still has some association with other Gentiles who he may be teaching in the active sense.

⁴⁴ Note the level of "students" (talmidim) that the Gentile convert is able to teach or instruct, being the **foolish, a teacher of the immature.**

lawsuit and from a hard opponent, whether he is a son of the covenant or not a son of the covenant!⁴⁵ [Thus did he pray] although guards⁴⁶ were appointed⁴⁷ to protect Rabbi.

The beauty of the prayer is in its opening words. “*May it be **Your will** Adonay, our God and God of our fathers.*” The expression of desire in this prayer is to have a pure desire. As we have seen, life is filled with personal motives even in Torah study. The part of the cited prayer is “**Your Will**” emphasizes the importance of subjecting yourself to the “will of G-d.” We must learn to be a tool rather than trying to be the next great master.

Hakham Tsefet is perfectly aware of all the pitfalls mentioned above. However, he remembers the Mesorah of the Master. If we are to have a place of prominence, we must have a pure motive. Becoming a courtier, a Paqid is the place of initial beginnings for a Torah Scholar.

DYNAMIC TENSION

The righteous/generous man is faced with a dynamic tension between his focus on himself and his focus on G-d. We may also include the idea that he is faced with a tension between himself and fellow humans. The animal life, the lowest level of the soul is a life without ambition. However, man’s ambitions must be subservient to G-d’s will. We can further say that man’s ambition must be subservient to his own pure will (conscience). The above cited prayer is a one that demonstrates the subservience of the personal will to the will of G-d. The prayer asks G-d for the permission to have a particular will or ambition.

Mar 10:45 **For even the Son of Man** (the Prophet) **did not come to be served, but to serve, and to give his life** (Heb. נָפַשׁ) **as a ransom** (Heb. קָנָה) for many [slaves].

The selfless model of Messiah is one of laying down the soul. We realize that many so called “scholars” want to make this an atoning sacrifice. This simply allows them the license to do as they choose rather than practice the mastery of ones being. The “life” of Yeshua was a life of example and demonstration. He sacrificed personal ambitions for our sake and for the sake of the Mesorah.

On the other hand, you have the fastidious legalist trying to encumber man with a number of inapplicable restraints. We do not have room for this kind of mentality. What is lacking in today’s word is the heart of a true father who looks at his children with compassion. He is then able to instruct them in the areas of their weaknesses.

Unlike the animals, roaming the earth, man has the unique capacity to master his being. Life’s search is one of looking for leaven (*hamets*). The seven-day festival represents a whole life of trying to free ourselves of leaven. While we take seven days to remember a lifelong task, we are faced with the reality of the daunting task of searching, removing and nullifying leaven in our personal lives. The Festival of Pesach is called the “Festival of Freedom.” This is because what we really want in life is to be like Abraham Abinu, someone who really loves the LORD our G-d.

COMMENTARY TO HAKHAM SHAUL’S SCHOOL OF REMES

JEW OR JEWISH CONVERT?

The language of the opening of our pericope betrays the truth that Hakham Shaul is addressing a convert to

⁴⁵ I.e., a Jew or non-Jew. This now forms part of the daily prayers. V. P. B. p. 7

⁴⁶ Lit., eunuchs.

⁴⁷ By the Roman Government.

Judaism. The phrase “**if** you claim to be Jewish” questions the nativity of the addressee. There seems to be some idea or possible thought that the addressee’s relationship to Judaism was in question at some point in time. This seems to be questionable in Hakham Shaul’s mind. Furthermore, the expression “**if** you are Jewish” makes us understand that Hakham Shaul is very direct in his discourse. **If** you are Jewish, you know how to “rest,” take comfort in the Torah. However, boasting in G-d seems to be a negative trait. As we have noted in the footnotes “for Philo self-glorying is wrong because in it we do not acknowledge God as the Giver of all good but forget Him and usurp His glory.”⁴⁸ The pericope smacks of “Legalism.” This is often found in young or early converts who have embraced Torah life. Their legalistic ways make life in the congregation miserable. In the present case, Hakham Shaul notes that the ministry of the Masoret (Chesed) is weak or lacking. Therefore, he aims to strengthen the area of chesed in the congregation. Next week’s pericope of Romans will directly address the ministry of the Chazan. And the week following it is clearly evident that Hakham Shaul is addressing the Darshan (Maggid or Prophet) by use of “oracles of G-d.”

RESTING IN THE TORAH: AN ALLEGORICAL (REMES) CONCEPT OF “PARACLETE” (COMFORTER)

In the Nazarean Codicil the Greek word **παράκλητος** – *parakletos*, “comforter” appears five times. Twice in Yochanan chapter 14, once in chapter 15, once in chapter 16 and once in the Igeret (letter) of 1st Yochanan chapter 2. In each of these cases, the *Paraclete* is mentioned in a So’odic sense. We will extract from the So’od an allegorical (Remes) meaning for the *Paraclete* in the present setting.

Where is the “comforter” (Paraclete) in the writings of our Remes pericope for this week? As we enter the weeks of Nahamu, we take special note of Hakham Shaul’s vocabulary. In the opening verse of our pericope, Hakham Shaul speaks of “resting in the Torah” as we have seen above. Here Hakham Shaul uses the Greek verb **ἐπαναπαύομαι** – *epanapauomai* meaning to trust in, rely on and place one’s confidence therein. Here the verb **ἐπαναπαύομαι** – *epanapauomai* points to the subject of the Torah. In the positive sense, “resting” or “relying on” the Torah means to accept the Torah as the **παράκλητος** – *parakletos*, “comforter.” **Ἐπαναπαύομαι** – *epanapauomai* and **παράκλητος** – *parakletos* are essentially synonyms. In the wake of the indictments from previous pericopes, Hakham Shaul focuses on those in need of consolation and strengthening. What we find missing in the Esnoga and what Hakham Shaul addresses first is chesed, true heart of Chesed as personified in the office and ministry of the Masoret (Catechist and embodiment of the Mesorah). These ministries will be more evident as we transit through the next weeks of Nahamu. Interestingly we have seen the Hakhamim and their judgment in the past weeks. Now we will see that Hakham Shaul takes up the rebuke against those who fail to nourish and comfort the congregation.

Judaism or the Jewish Man must be understood differently from all other men and religions. The Jewish soul’s relationship to G-d is a relationship of man with the Torah and G-d. The Jewish soul never faces G-d alone. **When we stand before G-d, we always do so with the Torah. Therefore, the Torah serves as a Paraclete and Judge for the conduct of the Jewish soul.**⁴⁹ The power of Heschel’s words are staggering. However, the advocate, i.e. the Torah can also be our judge.

In a manner of speaking, we could derive from the pericope that the **παράκλητος** – *parakletos* is the Masoret (chesed) the congregational catechist. This is echoed in the words, “**boast in God, know His will.**” If we interpret and translate these words in a positive way, we see that the Masoret can “glory” in G-d and the knowledge of His will. The Greek word **καυχάομαι** – *kauchaomai* (rest) has a primary meaning of “glory” or “rejoice.” The Masoret, in his ministry to the congregation can bring true ability to “rejoice” in the Torah. Because the Masoret is the living embodiment of the Torah (Mesorah) and G-d’s will, he can serve as the **conscience/paraclete** (comforter) for the Congregation. Here we find a special connection to the 9th of Ab. We read Eicha (Lamentations) where we find that we are to be comforted (Nahamu) in Eicha (Lamentations) 1:9, 16. In both references we see the absence of the Paraclete. This teaches us the vitality of the Esnoga’s structure where we find comfort in the unity of leadership.

⁴⁸ Cf. Kittel, Gerhard, Geoffrey William Bromiley, and Gerhard Friedrich. *Theological Dictionary of the New Testament*. Grand Rapids, Mich.: Eerdmans, 1964. 3:647

⁴⁹ Heschel, Abraham Joshua, *God in search of Man*, Farrar, Straus and Giroux, 1955 p.167 (my paraphrase)

Likewise we can learn from this that we draw the Divine Presence, a Paraclete through Torah study and Prayer.

The Jewish soul can NEVER be divorced from the Torah of G-d! The Torah of G-d is the fabric of Adam's (man's) being. As we have seen, the cosmos is a living Torah/Nomos. Consequently, the Torah is a part of Jewish DNA. Therefore, the Torah has a special living ability to speak to the soul of man.

Hakham Shaul used the Greek **συνείδησις** – *suneidesis* (conscience) in the previous pericope. Hakham Shaul uses the word in a very special way. The conscience is in constant dialogue with the Nefesh. To capture our awareness of the human conscience we must turn to another allegorist, Philo.

Deca 1:87 The conscience which dwells in, and never leaves the soul of each individual, not being accustomed to admit into itself any wicked thing, preserves its own nature always such as to hate evil, and to love virtue, being itself at the same time an accuser and a judge; being roused as an accuser it blames, impeaches, and is hostile; and again as a judge it teaches, admonishes, and recommends the accused to change his ways, and if he be able to persuade him, he is with joy reconciled to him, but if he be not able to do so, then he wages an endless and implacable war against him, never quitting him neither by day, nor by night, but pricking him, and inflicting incurable wounds on him, until he destroys his miserable and accursed life.⁵⁰

The conscience is of such purity that it is never quieted in the presence of evil. It is fearless in all adverse situations. In positing that the Torah is the Paraclete above we now question if the Paraclete can also be equated with the conscience. The conscience in Romans 2:15 uses the Oral Torah as a means for determining a man's guilt or innocence. As such, the "conscience" seems to be the soul's agitate.

Romans 2:15 They show that the work of the Oral Torah (the cosmic Torah) is written on their hearts. Their consciences⁵¹ testify of this truth, and their discerning thoughts either accusing or excusing them

Again, the Torah is involved in man's direction, guidance and "comfort." Yet, the conscience serves as witness, accuser and judge. Man who is guilty of sin cannot find a place to hide from his conscience. Klauck sees the conscience as the "high priest" of the soul based on his readings of Philo.⁵²

A common denominator in every case seems to be the Torah, specifically the Oral Torah (Mesorah).

ADAM AND THE ORAL TORAH

As an infant Adam received the Torah in Gan Eden. As an "infant"? How are we to understand that Adam was an infant? As an infant of days, he resembles the infant in the womb where he was yet to experience "years." His ways were the ways of months nor years. Therefore, just as the malak (Angel) teaches the infant Torah during the months in the womb, Adam was taught the Torah (Oral Torah) in Gan Eden. Who was the "Paraclete" to Adam in Gan Eden? Was it not the Memra of G-d?

b. Nid 30b A light burns above its head and it looks and sees from one end of the world to the other, as it is said, then his lamp shined above my head, and by His light I walked through darkness⁵³... And there is no time in which a man enjoys greater happiness than in those days,⁵⁴ for it is said, O that I were as the months of old, as in the days when God watched over me;⁵⁵ now which are the days" that make up "months"⁵⁶ and do not

⁵⁰ Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 526

⁵¹ "Conscience" here speaks of the pure soul that has not been corrupted by vile Gentile behavior. The unadulterated "conscience" can differentiate between the good and the bad. This is the power of the "Cosmic Torah," i.e. Oral Torah, which is the fabric of the Cosmos.

⁵² H. J. Klauck. "Accuser, Judge and Paraclete - On Conscience in Philo of Alexandria," 1999, 10. p. 112

⁵³ Job XXIX, 3.

⁵⁴ Lit., "and you have no days in which a man dwells in more happiness than in these days"

⁵⁵ Job XXIX, 2.

⁵⁶ Lit., "in which there are the months" of bearing.

make up years? The months of pregnancy of course.⁵⁷ It is also taught all the Torah from beginning to end,⁵⁸ for it is said, And he taught me, and said unto me: "Let thy heart hold fast my words, keep my commandments and live."⁵⁹ And it is also said, When the converse of God was upon my tent.⁶⁰ Why the addition of ⁶¹ "and it is also said"? "In case you might say that it was only the prophet who said that,"⁶² come and hear "when the converse of God was upon my tent."⁶³ As soon as it, sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it is said, Sin crouches at the door.⁶⁴

What is the nature of the oath that it is made to take? Be righteous, and be never wicked; and even if all the world tells you, You are righteous", consider yourself wicked.⁶⁵ Always bear in mind⁶⁶ that the Holy One, blessed be He, is pure, that his ministers are pure and that the soul which He gave you is pure; if you preserve it in purity, well and good, but if not, I will take it away from you.

The Amoraim are represented as being visited by heavenly beings, including the prophet Elijah (e.g., TB Berakhot 29b), angels (TB Nedarim 20a; TB Menahot 41a), and spirits (TJ Peah 8:9, 21b). Amoraim are portrayed as speaking to the Angel of Death (TB Hagigah 4b–5a) and even outmaneuvering him for a time through Torah study (TB Mo'ed Katan 28a).⁶⁷

Setting aside Trinitarian dogma, we know that the Paraclete of Yochanan's So'odic discourses is the Ruach HaKodesh. But, what (who) is the Ruach HaKodesh.

Midrash Rabbah B'resheet X:6 The son of Sira said: God caused drugs to spring forth from the earth; with them the physician heals the wound and the apothecary compounds his preparations.⁶⁸ R. Simon said: There is not a single herb but has a constellation (Malak – angel) in the heavens which strikes it and says, "Grow,"⁶⁹

Note that the earth is agitated by a malak (angel) that causes it to grow. Please take note that the "vegetable" – "animal" kingdom have a governing *mazal* (constellation-angel).⁷⁰ Therefore, G-d does not extend the same protection to the beasts as He does to man. Entire species of animals have a purpose decreed by God, who guides their development, sustains their population, or decrees their extermination. In general, God has established nature, governed by the *mazal*, in such a manner that it sustains every species. G-d "Himself supervises the angelic Agents who are appointed to maintain the existence and function of all that exists, giving them power to do their tasks."⁷¹

Again, the Amoraim are represented as being visited by heavenly beings, including the prophet Elijah (e.g., TB Berakhot 29b), angels (TB Nedarim 20a; TB Menahot 41a), and spirits (TJ Peah 8:9, 21b). The heavenly beings are often called *maggidim* (preachers).

It is general knowledge that some Jewish scholars are of the opinion that the malak that speaks with us in the womb is the *malak shomer*, (guardian angel).⁷² Many scholars believe that the *malak shomer* should be equated with the

⁵⁷ Lit., "be saying, these are the months of bearing."

⁵⁸ Lit., "all of it."

⁵⁹ Prov. IV, 4.

⁶⁰ Job XXIX, 4.

⁶¹ Lit., "what."

⁶² So that it does not apply to other men.

⁶³ Job XXIX, 4.

⁶⁴ Gen. IV, 7.

⁶⁵ Lit., "be in your eyes like a wicked man"

⁶⁶ Lit., "be knowing."

⁶⁷ Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2 edition. Detroit: Macmillan Reference USA, 2006. 2:156

⁶⁸ Cf. Eccl. XXXVIII, 4, 7, 8. This, too, is a comment on zeba'am, which he translates "their desires," i.e. everything in creation serves a purpose (Mah.).

⁶⁹ On mazzal cf. Sanh. (Sonc. ed.), p. 629, n. 10; it is here applied even to plant life.

⁷⁰ On mazzal cf. Sanh. (Sonc. ed.), p. 629, n. 10; it is here applied even to plant life.

⁷¹ Luzzatto, Moshe Hayyim. *Derekh Hashem "the Way of God;" Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson*. Jerusalem; New York: Feldheim Publishers, 1998. p. 91-93

⁷² This teaching is posited by Rabbi Akiva Tatz in his lectures readily found on the web.

Irin, עירין i.e. watchers. Cf. Dan. 4:10, 14, 20.⁷³ This is a matter for later discussion.

So what is it that the *malak shomer* (guardian angel) does all day long? Is he constantly on guard to make sure that we are not run over by a truck? But people do get run over by trucks. Perhaps they do protect us from life's many hazards, but is that all they do? What do we learn from the angels of G-d's "Presence?"⁷⁴ We deduce that they never sleep and that they never leave His presence. If we apply Remes hermeneutics⁷⁵ to this truth, we deduce an understanding that the "*malak shomer*" never leaves the person, i.e. soul to whom soul he is attached. So is it that the *malak shomer* (guardian angel) just watches us all day long? We are told that as we enter the bathroom we ask the *malak shomer* to wait outside because this is the way of humans.

Perhaps the Divine cherubim described by Ezekiel (10:12) are also to be regarded as "guardians" in the sense that the term is used in apocalyptic literature.

According to the Book of Jubilees, they (the *malakim*) descended from Heaven at the time of Jared (cf. Gen. 5:15–20) to teach humanity the practice of Torah (law) and justice (righteous generosity - 4:15 ff.) Here we have a key detail to the work of a *malak shomer* (guardian angel). Now we can opine that the *malakim hashomerim* (guardian angels) are possibly the "angels" that teach us Torah when we are in the womb. But do we need an "angel" for this?

Again, setting aside Trinitarian dogma we know that the Paraclete of Yochanan's So'odic discourses is the Ruach HaKodesh. But, what (who) is the Ruach HaKodesh. Does the Memra of G-d not animate the *Malakim HaShomerim* as "holy spirits"?

If we read the Gemara cited above, we may see that it is possible to understand the activities of the *Malakim HaShomerim* on a daily basis.

b. Nid 30b It is also taught all the Torah from beginning to end,⁷⁶ for it is said, And he taught me, and said unto me: "Let your heart hold fast my words, keep My commandments and live."⁷⁷

Here we opine that the Gemara is telling us that the daily duty of the *Malakim HaShomerim* is to teach us Torah. We further opine that the Malak Shomer is the resounding voice (i.e. conscience) that constantly agitates the soul "striking it to make it grow." Likewise, he is the Paraclete described as the conscience in the passage cited by Philo. At the risk of redundancy, we again place the citation here for the sake of clarity and convenience.

Deca 1:87 The **conscience** (Malak Shomer) which dwells in, and never leaves the soul of each individual, not being accustomed to admit into itself any wicked thing, (he – the Malak Shomer) preserves its own nature always such as to hate evil, and to love virtue, being itself at the same time an accuser and a judge; being roused as an accuser it blames, impeaches, and is hostile; and again as a judge it teaches, admonishes, and recommends the accused to change his ways, and if he be able to persuade him, he is with joy reconciled to him, but if he be not able to do so, then he wages an endless and implacable war against him, never quitting him neither by day, nor by night, but pricking him, and inflicting incurable wounds on him, until he destroys his miserable and accursed life.⁷⁸

Interestingly, some scholars suggest⁷⁹ that the Malak Shomer, or at least the angel that teaches us Torah in the womb will be our accuser when we stand to be judged at the end of life. He will ask us the following question, "what did you do with the Torah I taught you."

⁷³ Skolnik, Fred. *Encyclopedia Judaica 22 Volume Set*. 2 edition. Detroit: Macmillan Reference USA, 2006. 2:156

⁷⁴ Cf. Yesha'yahu (Isaiah) 6:1-3

⁷⁵ **Kal wa-homer**: Identical with the first rule of Hillel - "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

⁷⁶ Lit., "all of it."

⁷⁷ Prov. IV, 4.

⁷⁸ Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 526

⁷⁹ These teachings can be found in the audio library of Rabbi Akiva Tatz.

What does a guardian angel do all day long? This is a question that necessitates much self-awareness as to what processes are happening consciously or unconsciously within us. The more self-awareness, the better we are capable of answering this most important and vital question.

Next Shabbat:

Shabbat: "Esfa Li" – "Gather to me" & Shabbat "Nachamu II" – "Of Our Consolation II" Second of Seven Sabbaths of Consolation/Strengthening

Shabbat	Torah Reading:	Weekday Torah Reading:
אַסְפָּה-לִי		Saturday Afternoon
"Esfa Li"	Reader 1 – B'Midbar 11:16-22	Reader 1 – B'Midbar 13:1-3
"Gather to me"	Reader 2 – B'Midbar 11:23-25	Reader 2 – B'Midbar 13:4-9
"Reúneme"	Reader 3 – B'Midbar 11:26-29	Reader 3 – B'Midbar 13:10-16
B'Midbar (Num.) 11:16 – 12:16	Reader 4 – B'Midbar 11:30-35	
Ashlamatah: Yoel 2:16-24, 27	Reader 5 – B'Midbar 12:1-3	Monday & Thursday Mornings
Special: Isaiah 49:14 – 51:3	Reader 6 – B'Midbar 12:4-13	Reader 1 – B'Midbar 13:1-3
Psalms 99:1-9	Reader 7 – B'Midbar 12:14-16	Reader 2 – B'Midbar 13:4-9
	Maftir – B'Midbar 12:14-16	Reader 3 – B'Midbar 13:10-16
N.C.: Mk 10:46-52; Lk 18:45-53; 19:1-10; Rm 2:25-29	Isaiah 49:14 – 51:3	



Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham